NCALPIN
COLLECTION

THE PRACTICALL Catechiſme:

With all the other Engliſh

TREATISES

OF

H. HAMMOND D.D.

In Two Volumes.

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

The third Edition.

LONDON,

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

The Preface.

IT is a ſtrong preſumption that that Religion is falſe which is apt to be made uſe of for ſecular advantages, that thoſe opinions have ſomewhat of the ὁ πλανῶν ingredient in them, which are produced as the ground to juſtifie or authorize practiſes, otherwiſe impious and infamous; There is ſo little *Communion*, or compliance *betwixt God and Belial*, that it is very hard even for Satan himſelf, that great impure Artificer, to proſtitute or debauch any truth of Gods, (which is really ſo) to that mean or vile ſubmiſſion of yeelding it ſelf pliable or inſtrumentall to any deſign or intereſt of his. He which can be corrupted or employed by an enemy, is either not ſo honeſt or not ſo clear, either not ſo faithfull, or not ſo wary as might be expected. This one conſideration would prejudge a great part of the divinity of theſe unhappy times, which in a perfect contrariety to the *wiſdome which cometh from above*, Jam. 3. or *the fruits of the ſpirit*, Gal. 5. is ſo farre from *purity*, *peaceableneſs*, *gentleneſs*, *love*, *joy*, *long ſuffering*, *&c.* that it is engaged to own anothers extraction, to confeſſe it ſelf his creature, and progeny, whom in the lineaments and features it ſo viſibly reſembleth. Among the many ſeverals of this kinde I have long conceived that the vulgar notions of thoſe four names, which theſe enſuing Treatiſes have taken confidence to exa[illegible], have had no ſmall part of the guilt of thoſe fatall evils

under which this calamitous wretched Kingdome now pants, a proſtrate gaſtly, and direfull ſpectacle. And conſequently that the obſtructing of theſe fountains might poſsibly abate thoſe ſtreams and torrents (which have taken riſe from thence) of uncharitableneſſe firſt, and then of blood. The miſtaking of every phanſy or humour, carnall or Satanicall perſwaſion for *Conſcience* (the acknowledged rule of action) and the ſetting up upon too weak a ſtock for that high priviledge of a *Good Conſcience*, have emboldned moſt of the vices of the world,* petrified the practicall faculty, and made it inſenſible of any of thoſe ſtripes, or threats, or diſcipline, which the law of nature or of Chriſt hath provided for the reſtraint of their Subjects. And from thence it daily happens that not only the moſt unchriſtian, but unhumane practiſes, the moſt unnaturall ſavage barbarities of theſe laſt years, (which no paraſite can flatter, or precedent extenuate) are now avowed to be dictates and commands of *Conſcience*, and ſo not only reconcileable with piety, but advanced and ſet up for the onely *meaſure* of it, and no man allowed to paſſe for *Conſcientious* which hath any remainder of Morall or Chriſtian virtue (in the ancient notion of the word) diſcernible in his actions; and ſo not onely *Zozimus* his ſlander of *Conſtantine* is become the reall guilt of too many profeſſors, (thoſe ſins confidently committed by them, for which no other Religion allows any expiation) but, beyond the malice of that falſe tongue, the ſins themſelves reſolved on as a ſpeciall καθαρκτικὸν or purgative, an act of ſupererogating vertue, ſufficient to ſanctifie any other impurities. To theſe ſo groſſe errors both in opinion and practiſe, the preſent height or animoſity, and vehemence of the flame may poſsibly have betrayed men; but what it ſhould be that hath ſo heightened the paſsion, and firſt elevated it to this pitch of diſtemper, will not be diſcerned any otherwiſe then by conjecture from the quarrels which have been moſt inſiſted on, againſt the

* ἀπολίθωσις τοῦ πρακτικοῦ *Arrian. in Ep.*

eſtabliſh

eſtabliſhed government and diſcipline of the Church, and the indifferent actions, and ceremonies, and obſervances either preſcribed, or cuſtomary among us; to which when no direct immediate blame or accuſation could be affixt, it hath been the manner to object obliquely, ſometimes that they have been matter of *Scandall*, and that thought to have been ſufficiently proved, if any could be produced who have *diſliked* them, (as if their being diſpleaſed were to be *ſcandalized*, or one mans being *angry once without a cauſe*, were for ever a juſt cauſe for others to be angry at that which were of it ſelf moſt innocent;) Somtimes that the crime of *Will-worſhip* were chargeable on them, ſuppoſing firſt, (but not proving) *Will-worſhip* to be a crime; and then every the leaſt obſervance uncommanded (though withall as perfectly unprohibited) by Scripture, to be the interpretation of that crime, and ſometimes that they have been *Superſtitious*; by the equivocalneſſe of that word, firſt perſwading themſelves and others that every exceſs in Religion comes under that title, and then that the uncõmandedneſs of any thing induces that exceſſe, and conſequently involves in that guilt. To which three ſo inauſpicious (I may adde *Scandalous*) miſpriſions broached by Satan εἰς πτῶσιν, *to the fall*, and ſo truly to the *offending* of *many in Iſrael*, theſe enſuing Treatiſes were deſigned as Antidotes or cures; to which end if they may prove in any degree ſucceſsfull, the Writer of them will never repent that he hath ſubjected them to the various and paſſionate cenſures of the many, hoping thereby that the mature and impartiall judgments of the few may be alſo provoked to interpoſe. By whoſe pleaſure and ſerious examination, whether they ſhall ſtand or fall, they are in all humility ſubmitted.

H. Hammond.

TITLES of the TREATISES, their order, and number.

THE FIRST VOLUME.

1 *The Practicall Catechisme*

2 *Of Conscience*

3 *Of Scandall*

4 *Of Will-worship*

5 *Of Superstition*

6 *Of Idolatry*

7 *Of Sins of Weaknesse and Wilfulnesse*

8 *Of a late, or a death-bed Repentance*

9 *Of Fraternall Admonition*

10 *A view of the Directory*

11 *Considerations of Church-Government*

12 *Of Resisting the Lawfull Magistrate*

under

under colour of Religion

13 *Of the Zelots among the Jewes*

14 *Of taking up the Crosse*

15 *A vindication of Christ reprehending Saint* Peter, *from the Exceptions of Mr* Marshall.

THE SECOND VOLUME.

16 *Of the Power of the Keyes*

17 *A view of some exceptions made by a Romanist to the Ld Viscount* Falkland's *discourse of the Infallibility of the Church of* Rome

18 *An Addresse to the Ld* Fairfax, *&c.*

19 *A Vindication of the Addresse, &c.*

A View of some Exceptions to the Practicall Catechisme

21 *A Copie of ſome Papers, &c.*

22 *Of the Reaſonableneſſe of Chriſtian Religion*

23 *The Chriſtians obligation to Peace and Charity, (preached before the* KING *at* Carisbrook-*Caſtle) with 9 other Sermons, &c.*

Beſides theſe in *Engliſh*, the Reader may pleaſe to take notice of a *Latine* Book in 4°. lately printed, Entituled,

Diſſertationes quatuor, quibus Epiſcopatus Jura ex S. Scripturis & primæva Antiquitate aſſtruuntur, Contra ſententiam D. Blondelli, *& aliorum.*

Authore Henrico Hammond, *S. S. Theol. Profeſſore, presbytero* Anglicano.

Acceſſit Index copioſus rerum, & verborum, & locorum S. Scriptura.

A PRACTICALL Catechiſme.

By *H. Hammond*, D. D.

The fifth Edition reviſed and enlarged.

Theologia eſt Scientia Affectiva non Speculativa. Gerſon.

Ἡ τὸ τέλος βελτιῶσα ἡ διδάξαι. *Clem. Al. in Paedag.*

LONDON,
Printed by *M. F.* for *R. Royſton* at the *Angel* in *Ivy-lane*.
1649.

A =

THE *end of Chriſts Incarnation, humiliation, and death it ſelf, being by* S. Paul *defined to be the* redeeming us from all iniquity, and purifying unto himſelfe a peculiar people, zealous of good works, *and the end of his reſurrection being by* S. Peter *ſet downe proportionable to that, to* bleſſe us, in turning every one of us from his iniquities; *and the deſigne of Chriſts own* Sermons, *when he was in the world, being to make our* righteouſneſſe exceed the righteouſneſſe of the Phariſees, *and ſo in effect, the reformation of lives, and heightning of* Chriſtian practice *to the moſt elevated pitch, being the one only deſign of all our* Chriſtianity, *It muſt needs be matter as of terrour, ſo of aſtoniſhment alſo, a moſt direfull prodigie, a moſt ominous, fatall prognoſtick in theſe laſt days, that* Chriſtians *have ſo quite unlearnt their* Maſter, *made their lives ſuch a continued* contradiction, *and confutation of all his methods, ſuch a fruſtration of all his aims: That the principles of* Chriſtian purity, *and* meekneſſe, *and* mercifulneſſe, *and* peaceableneſſe *ſhould (not only of old among* Julians *Souldiers, but even now among* Chriſtian *profeſſors, among thoſe that make good all the* formall *outward part of* diſcipleſhip, *that have had* Chriſt ea-

ting and drinking daily among them, *and* teaching in their preſence) *be perfectly abandoned, and rejected, even with reproach and ſcorne, out of all their thoughts; yea, that the* declination *of* Chriſtian practice *ſhould be at laſt ſo great, as to tear up the very* root, *&* foundation, *I mean all naturall, morall juſtice, and honeſty, and in place thereof to ſet up a new body of* Carneades's Philoſophy, *in ſtead of thoſe old Heathen dry principles of* integrity, *&* uprightneſſe, *that one law of* intereſt, *&* paſsion, *&* ſelf-preſervation; *So that as* Machiavel *thought Religion would emaſculate, and enfeeble Common-wealths, we have more reaſon to complain, that it hath* debauched *and* corrupted *lives; & were it not that God hath been pleaſed to preſerve a ſcattered remnant, a few in every Nation, to be the records, as it were, from whom it may be ſeen what* Chriſtianity *is able to do, if it may be hearkned to, were it not that there are a few* ancient primitive ſpirits, *by whom as by a* ſtandard, *all others may and ought to be reformed, we have reaſon to think and ſay, that* Chriſtian *men are the impureſt part of the world, that* Satans after-game *hath prov'd more lucky and proſperous to him, then his firſt deſignment did, that his* night-walk *hath brought him more Proſelytes, then his unlimited range of going up and down,* to and fro over the face of the earth, *that as* ſin by the Law, *ſo* Satan *by the* faith of Chriſt *hath taken occaſion, and ſo deceived, and ruin'd us more deſperately, more univerſally,*

then

then by all the Nationall Idolatrous *cuſtomes of Heatheniſme he hath been able to do. What the one great error is, what the fundamental tranſcendent diſtemper that hath had all this inauſpicious influence upon us, may perhaps be no great difficulty to diſcern; Is it not, that Chriſtianity hath been taken, if not with the* Atheiſt *for an art, or trick, yet with the* Scholaſtick *for a ſcience, a matter of* ſpeculation, *and ſo, that he that* knows *moſt, that* believes *moſt, is the onely* ſanctified *perſon? Is it not, that of the two ſorts of things, that belong to another life, the* viſion, *which is peculiar to that ſtate, is by men deſired to be anticipated, & acquired here, and the* love, *and* purity *which alſo belongs to it, are taken for impertinent things, that we are not concerned in? Is it not that the* factions, *and* animoſities, *which are thus begotten in us, againſt all that are not of our* opinions *in* Religion, *are thought to be our* duty, *and our* piety, *and all our zeal laid out upon this one head, of hating and condemning of all others, and ſo the* love of many being grown cold, *by a natural conſequence all kind of* iniquity is increaſed? *If this be not the bottom of the matter, if one (or more of theſe in conjunction) have not had the priviledge to engroſſe all our ſin, and ruine, yet ſure it hath been a mighty, and a moſt peſtilent ingredient in it, and I ſhall venture to gueſſe but at one more, ſome* wreſtings of Scripture to our own deſtructions, *either by undertaking without a guide to underſtand* difficult Prophecies *of* Daniel, *and the*

Revelation, & *accommodating them to the feeding of our own* passions, *making them to comply with our* designes, *whatsoever they are, (which, next pretending to immediate* inspirations *and* enthusiasmes, *and ruling our selves not by the standing rule of Scripture, but by somewhat quite distant from that, whether we mis-call it* spirit, *or* conscience, *is the most infallibly pernicious) or else by mistaking of some plainer places, and so swallowing, and prepossessing our selves with some doctrines which directly incline to* carnall, *or* spirituall security, *and then insisting more violently on* them, *thē on any other, making them marks of the most spirituall, sanctified men, and so able to excuse those trifles of vicious life, that such pious professors may possibly be guilty of. What these doctrines are, I shall not in this place particularly* define, *but rather labour (by instilling those distant principles which most naturally and directly, & immediately tend to* Christian practice) *to prevent or cure those poisons. This, & nothing but this, is entirely the design of this ensuing platform, which being again* reviewed, *hath received such* alterations *and* encreases, *as seemed most conducible to the* ends *to which it was first designed, and having now attained the* just growth, *hath more reason to expect the benefit of the* Readers prayers, *the* blessing *influence of heaven upon him, & it.* The Lord remove all prejudices and resistances, which may forestall or obstruct the desired fruits and effects of it.

H. Hammond.

The Contents of the *Practicall Catechisme.*

Lib. I.

OF Divinity p.1.
Of practicall points ib.
Sect.1. Of the first Covenant 2
Of the second Covenant 4
Sect.2. Of the names of Christ. 11
1. Of Jesus ib.
Of the name Christ and his three Offices 14
Of Christs Kingly office 15
Of Christs Priestly office 19
Of Christs Prophettick office 26
Sect.3. Of Faith 28
Of Hope 43
Of Charity 49
Of Repentance 54
Of Self-deniall 67
Of taking up the Crosse 70
Sect.4. Of Justification 75
Of Sanctification 76
Gods method in saving a sinner. 79

Lib. II.

Sect.1. OF Christs Sermon in the Mount 80
Of the Beatitudes 81
Of poverty of spirit ib.
Of Mourning 82
Of Meeknesse 83
Of Hungring and thirsting after righteousnesse 92
Of Mercifulnesse 93
Of purity of heart 95
Of Peace-making 97
Of Persecution for righteousnesse sake 99
Of the order of the Beatitudes 101
Sect.2. Of the exemplary lives of Christians 103
Sect.3. Christianity is not destructive of the laws to which mankinde had been formerly obliged 104
Christ perfected the law 105
Sect.4. The style of the old Commandement 110
Sect.5. Of killing 111
Of the power of the sword ib.
Of Self-murther 112
Of Duels 113
Of anger causlesse or immoderate, in the breast 116
In the tongue 119
Of contumelious speaking 120
Of Reconciliation 122
Of the time of calling our selves to account for trespasses. 123
Sect.6. Of Adultery. 124
Of looking on a woman to lust 125
Of the eye and hand offending 127
Sect.7. Of Divorce 128
Sect.8. Of Swearing 136
Of Sacriledge 137
Sect.9. Of revenge or retaliating evill 141
Of Warres 144
Of going to law 149
Sect.10. Of loving enemies 154
Sect.11. Of the fift Commandement 162

Sect.

Sect. 12. *Of the duties of the first Table* 168
Of the first Commandment 170
Of the second Commandment 171
Of the fourth Commandment 172
Of Festivities 174
Of Christmas. 175

Lib. III.

Sect. 1. *Of Almsgiving* 184
Of Vain-glory 194
Sect. 2. *Of Prayer* 198
Of vain repetitions 205
Of the Lords Prayer 206
Sect. 3. *Of Fasting* 216,221
Of Sobriety 217
Of Feasting 220
Sect. 4. *Of the desire and love of wealth* 226
Sect. 5. *Of the tenth Commandement* 232
Of worldly care 233

Lib. IV.

Sect. 1. *Of the ninth Commandement* 248
Of judging others 249
Sect. 2. *Of the power of Prayer* 254
Of doing as we would be done to 255
Of the eighth Commandement ib.
Of just dealing in buying and selling 257
Of Vsury 268
Of strictnesse 272
Of Warinesse and Prudence ib.
Marks of False-teachers 274
Sect. 3. *Of Profession of Christianity without action* 275

Lib. V.

Sect. 1. *Of the Creed* 276
Of Belief ib.
Of believing in God 278
Sect. 2. *Of believing in Iesus Christ* 281
Of the practicall doctrines from thence 282
Of Christs descent into hell 285
Sect. 3. *Of the holy Ghost* 293
Sect. 4. *Of the holy Catholicke Church* 297
Of the communion of Saints 298
Of remission of sins 300
Of the resurrection of the body 301
Of the life everlasting 302

Lib. VI.

Sect. 1. *Of the word Sacrament* 306
Of the Sacraments in generall 307
Sect. 2. *Of Baptisme* 308
Sect. 3. *Of the vow of Baptisme* 317
Of Baptisme of Infants 329
Sect. 4. *Of the Lords Supper* 333

A Practicall Catechisme.

Lib. I.

Scholar. I *Have by the grace of God, and your help and care, attained in ſome meaſure to the underſtanding of the principles of Religion, propoſed to thoſe of my age by our Church-Catechiſme; and ſhould in modeſty content my ſelf with thoſe rudiments, but that I find my ſelf, as a Chriſtian, not only invited, but obliged to* grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. Of Divinity.

Shall I therefore beſeech you to continue my guide, and to direct me, firſt, *what kind of queſtions it will be moſt uſefull for me to aske, and you to inſtruct me in, that I may not pleaſe my ſelfe, or trouble you with leſſe profitable ſpeculations?*

Catechiſt. I will moſt readily ſerve you in this demand, and make no ſcruple to tell you, that that kind of *knowledge* is moſt uſefull, and proper to bee ſuperadded to your former grounds, which tendeth moſt immediately to the directing of your practice; for you will eaſily remember, that it was the form of the young mans queſtion, Mark 10.17. *Good Maſter, what ſhall I doe that I may inherit eternall life?* and our books tell us, that the *oracle* (that is, the *Devill* himſelf) was inforced to proclaim *Socrates* to bee the wiſeſt man in the world, becauſe he applyed his ſtudies, and knowledge to the *morall* part, the ſquaring and ordering of mens lives; and *Gerſon* a very learned and pious man, hath ſtiled * *Divinity*, of all others, to be an *affective*, not onely *ſpecu-* owledge; which you will beſt underſtand the meaning of, Of Practicall points.

* *Theologia eſt ſcientia affectiva, non ſpeculativa.*

by a very ancient writers words, which are in Engliſh theſe, that * *the end of Chriſtian philoſophy is to make men better, not more learned, to edifie, not to inſtruct.*

* Ἡ τὸ τέλος βελτιῶσαι, ἢ διδάξαι. Clem. Al. in padag.

S. *I ſhall moſt willingly intruſt my ſelf to your directions, and though the vanity of my heart, and the unruline ſſe of my youthful affections may perhaps make me an improper auditor of ſuch doctrines, yet I hope the doctrines themſelves, and the aſſiſtance of Gods grace, obtainable by our prayers, may be a meanes to fit me to receive profit by them. I beſeech you therefore to tell me your opinion, what kind of doctrines, and what parts of Scripture will be likely to have the moſt preſent influence on my heart, or contribute moſt to a Chriſtian practice?*

C. I conceive eſpecially theſe five; firſt, the Doctrine of the *firſt and ſecond Covenant*, together with the difference of them: ſecondly, the *Names*, and (in one of them intimated) the *Offices of Chriſt*: thirdly, the *Nature* of the *Three Theologicall Graces, Faith, Hope*, and *Charity*, together with *Self-deniall*, and *Repentance*, or *Regeneration*: fourthly, the difference and dependence betwixt *Juſtification* and *Sanctification*: and laſtly, the thorough underſtanding of our Saviours *Sermon on the Mount*, ſet down in the *fifth, ſixth*, and *ſeventh* Chapters of Saint *Matthews* Goſpel. And when theſe are done, I may perhaps give you a ſecond view of ſome particulars which you have already learned, but not ſo diſtinctly in order to *practice*; Such are the *Creed* it ſelf, the *Sacraments*, and the *vow of Baptiſme*, a moſt *practicall* point. But you will bee frighted with the length of this taſk, and diſcourag'd from ſetting out on ſo tedious a journey.

S. *I ſhall think it unreaſonable for me, to be tired with receiving the largeſt favours, that you have the patience & the charity to beſtow upon me; and to ſhew you that I have an appetite to the journey, I ſhall not give you the leaſt excuſe of delay, but put you in minde where it was that you promis'd to ſet out, or begin your firſt ſtage, and beſeech you to goe before me my guide and inſtructer, firſt, in the doctrine of the two* Covenants; *To which purpoſe my ignorance makes it neceſſary for me to requeſt your firſt help, to tell me what a* Covenant *is.*

Sect. I. *Of the firſt Covenant.*

C. A *Covenant* is a mutuall compact (as we now conſider it) betwixt God and man, conſiſting of *promiſes* on *Gods* pa[rt]

over to man, and of *conditions* on mans part required by *God*.

S. *It will then be necessary for me to demand, first, what you mean by the* first Covenant.

C. I mean that which is supposed to bee made with *Adam*, as soon as he was created, before his first sin, and with all mankind in him.

S. *What then was the mercy on Gods part made over to him in that Covenant?*

C. It consisted of two parts, one sort of things *supposed before* the *covenant*, and absolutely given to him by *God* in his *Creation*: another *promised*, and not given but upon *condition*.

S. *What is that which was absolutely given?*

C. 1. A *Law* written in his *heart*, teaching him the whole duty of man. 2. A *positive law*, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God. 3. A *perfect strength* and ability bestowed on him to perform all that was required of him, and by that a possibility to have lived for ever without ever sinning.

S. *What is that which was promised on condition?*

C. 1. *Continuance* of that *light*, and that *strength*, the one to direct, the other to assist him in a persevering performance of that perfect obedience. 2. A crown of such performance, assumption to eternall felicity.

S. *What was the condition upon which the former of these was promised?*

C. Walking in that *light*, making use of that *strength*; and therefore upon defailance in those two, (on commission of the first sin) that *light* was dimmed, and that *strength* (like *Sampsons* when his locks were lost) extreamly weakned.

S. *What was the condition, upon which the Eternall felicity was promised?*

C. Exact, unsinning, perfect obedience, proportioned to the measure of that strength; and consequently upon the commission of the first sin, this *crown* was forfeited, *Adam* cast out of Paradise, and condemned to death, and so deprived both of *eternity* and *felicity*, and from that houre to this, there hath been no man living (*Christ* only excepted, who was God as well as man) justifiable by that *first Covenant*, all having *sinned, and so coming short of*

the Glory of God promiſed in that *Covenant*.

S. *You have now given me a view of the firſt Covenant, and I ſhall not give my curioſity leave to importune you with more queſtions about it. Only if you pleaſe, tell me, what condition* Adam, *and conſequently mankind were concluded under, upon the defailance or breach of the condition required in that firſt covenant; for I perceive* Adam *ſinned, and ſo brake that condition.*

C. I have intimated that to you already, and yet ſhall farther enlarge on it. Upon the fall of *Adam*, he and all mankind forfeited that *perfect light* and *perfect ſtrength*, and became very defective and weak both in *knowledge* and *ability* of performing their duty to their Creator, and conſequently were made utterly uncapable of ever receiving benefit by that *firſt Covenant*. It being juſt with God to withdraw that high degree of ſtrength and grace when he ſaw ſo ill uſe made of it.

S. *But why ſhould God inflict that puniſhment upon all mankind, for (or upon occaſion of) the ſin of that one man? Though he uſed his talent ſo very ill, others of his poſterity might have uſed it better; and why ſhould they all be ſo prejudged upon one mans miſcarriage?*

C. Many reaſons may be rendred for this act of Gods, and if they could not, yet ought not his *Wiſdome* to be arraign'd at our *tribunall*, or judged by us. Now this is an act of his *Wiſdome*, more then of diſtributive *juſtice*, it *being free for him to doe what he will with his own*, and ſuch is his *Grace* and his *Crowne*. But the moſt full ſatisfactory reaſon may be this, becauſe *God* intending to take the forfeiture of that *firſt Covenant*, intended withall to make a *ſecond Covenant*, which ſhould tend as much (or more) to the main end, the eternall felicity of mankind, as (or then) the firſt could have done. And that you will ackowledge, when you heare what this *ſecond Covenant* is.

Of the ſecond Covenant.

S. *I beſeech you then, what is the ſecond Covenant: and firſt, with whom was it made?*

C. It was made with the ſame *Adam* now after his fall, in theſe words, *The Seed of the woman ſhall break the Serpents head, Gen.* 3.15. and afterwards repeated more plainly to *Abraham, Gen.* 22. 17, 18.

S. *But who is that Seed of the woman?*

C. It is our Saviour *Ieſus Chriſt*, which ſprang from the progeny of that woman.

S.

S. *What then is the firſt thing promiſed in that ſecond Covenant?*

C. The giving of *Chriſt*, to take our nature upon him, and ſo to become a kind of ſecond *Adam*, in that nature of ours to perform *perfect*, *unſinning* obedience, and ſo to be juſt, according to the condition of the *firſt Covenant*, and yet being faultleſſe to undergoe a ſhamefull death voluntarily upon the *Croſſe*, to ſatiſie for the ſin of *Adam*, and for all the ſins of *all mankind*, to *taſte death for every man*, *Heb.*2.9. to die for all thoſe which were *dead in Adam*, 2 *Cor.*5.15. And this being the firſt thing, all other parts of this *Covenant* are conſequent and dependent on this, and ſo this ſecond *Covenant* was made in *Chriſt*, ſealed in his bloud, (as it was the cuſtome of the *Eaſtern Nations* to ſeale all *Covenants* with *bloud*) and ſo confirmed by him, which is the meaning of thoſe words, 2 *Cor.*1.20. *All the promiſes of God in him are yea, and in him Amen*, that is, are *verified* (which is the importance of *Yea*) and *confirmed* (which is meant by *Amen*) into an immutability, in, or by Chriſt.

S. *Well then: what are the promiſes or mercies made over unto us in* Chriſt, *and ſince his coming into the World, by this ſecond Covenant?*

C. *Firſt*, the giving us ſuch *precepts* as by their own *inward* goodneſſe are able to *approve* themſelves to our reaſonable nature, and ſo to the *meaneſt* as well as *learnedeſt* men, (whereas the *Moſaicall* obſervances were of another nature, ſuch as whoſe goodneſſe depends wholly on *Gods commanding* them) and again, not *outward carnall* obſervances (as the *Moſaicall* were) but *ſpirituall*, to the purifying of affections; *viz. that law of faith*, according to which we Chriſtians ought to live; And this is ſet down as a part of that Covenant, *Heb.*8.10,11. (taken out of *Ier.*31.31.) where the duty of the *new Covenant*, which under the times of *Chriſt* ſhould be revealed, is ſet down (firſt, *privatively*) not like that of *Moſaicall obſervances*, externall and carnall, *v.* 9. but (*poſitively*) laws *given into their mindes and hearts*, *v.* 10. i. e. agreeable to the rationall ſoul, and [*I will be their God, and they ſhall be my people*] i. e. *ſincere*, honeſt *obedience*, not ſuch as was fit to be impoſed on *hard-hearted Iews*, to encumber and traſh them, but ſuch as becomes an *ingenuous* people; and then it follows, *v.* 11. *They ſhall not teach, &c. i. e.* there ſhall be no need of ſuch labo-

rious instruction out of the law, what to doe in point of *abstinences*, *sacrifices*, *uncleannesses*, *purgations*, &c. as among the *Jews*; and lastly, *I will be mercifull to their unrighteousnesse*, &c. free pardon to all true penitents, and sincere servants of *God*, meerly by *Gods* free *grace*, and mercy in *Christ*, without those *expiations* under the law. So again, (where this *new covenant* is set down) *Rom.* 10.8. out of *Deut.* 30.11. &c. *The commandement which I command thee this day, is not hidden from thee*, (the *Hebrew* word there is by the *Translators* best exprest [a], *it is not too heavy for thee*) and in other places [b], *it is not impossible for thee*, and that farther exprest in *Deut.* v. 12, 13. *it is not in heaven, nor beyond sea*, &c i.e. it will cost no great pains to bring you to the *knowing* of it, nor, if you please, to the *practising*, it being very agreeable, and consentaneous to every ones nature, the very soul within us being able to tell us, that what *Christ* commands, is better even for us, as *men*, then any thing else, and therefore it follows, v. 14. *it is very nigh thee, in thy mouth, and in thy heart, that thou maist doe it*, i. e. it is very *easie* for thee to *learn* and *understand*, and *practise* also. And what this is, is punctually set down in that tenth to the *Rom.* v. 9. *confessing of Christ, and cordiall beleef of his resurrection*, the first containing under it, a *sticking* fast to Christ, when the *Christian* doctrine or profession is *persecuted*, and the second, a *rising* from sin, as he *rose*, a new *Christian* life, in the practice of those rules of life, which he hath left us. To this purpose again is that of Saint *Iohn*, that *Christs commandements are not grievous*, not *heavy*, or unsupportable, and of Christ himself, that his *yoake is easie*, (the [c] *Greek* signifies more) *a good*, *a gracious yoake*, and *his burthen a light burthen*. The *Second mercy* made over to us by the *second covenant*, is (that even now intimated) the *promise* of *pardon* or *mercy* to *our unrighteousnesse, and our sinnes, and our iniquities*, *Heb.* 8. v. 12. to wit, to the *frailties*, which those that serve God sincerely, do yet fall into, and what ever *enormities* they have formerly been guilty, but now repented of. The *third* is, the *giving* of *grace* or *strength*, although not perfect, or such as may enable us to live without ever sinning, yet such as is sufficient to perform what is necessary now under this second Covenant, or so as *God* in *Christ* will *accept*, according to that of Saint *Paul*, that *he can doe all things through Christ that strengthens him*,

[a] οὐκ ἔστι ὑπέρογκος.
[b] οὐκ ἀδυνατεῖ.
[c] χρηστός.

able

able to doe nothing of himself, in order to the attaining of blisse, (*we are not sufficient of our selves*, saith he in another place, *to do any thing*) but yet through *Christ that strengthens me, I can do all things*, that are now required of me, (*Our sufficiency is of God.*)

S. *I beseech you, where is this part of the promises of the second Covenant set down in Scripture?*

C. 'Tis intimated in these and many other places, but is distinctly set down in the song of *Zachary*, *Luke* 1.74. hee there speaks of the *oath which God sware to our father Abraham*, v. 72. which he styles Gods *holy covenant*, v. 71. and he specifies two parts of it: 1. *Deliverance* or safety from the power of our *enemies*, *Sin* and *Satan*, in these words, *That we being delivered* [a] *without fear*, (for so the pointing of the *Greek* words in the most ancient copies teach us to read) that is, without danger, safe and secure, *out of the hand of our enemies*. 2. *Giving* of *power* or *strength* to us, to enable us *to serve him*, so as he will accept of, and to persevere in that service, in the rest of the words [that *he would grant* (or as [b] the word is rendred, *Rev.* 11.3. *give power*) *unto us that we might serve him* (or to serve him) *in holinesse and righteousnesse before him all the days of our life.*]

[a] ἀφόβως, ἀκίνδύνως.

[b] δῷη.

S. *This place is, I acknowledge, a clear one to the purpose; and I have nothing to object against it; onely pardon my curiosity, if having been told by you, that this second Covenant was repeated to* Abraham, Gen. 22. 16. *and finding it here called the oath sworn to* Abraham, *and yet by reading of that oath in* Gen. *not finding any such form of words there expresst, I beseech you to satisfie this scruple of mine, and reconcile those two places, which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the sound of the words doth not so readily consent to it. The granting me this favour may, I hope, make the whole matter more perspicuous.*

C. I am of your opinion, and therefore shall readily doe it, and it will cost me no more pains then this, 1. To tell you that there is one part of the *oath* mentioned in *Gen.* which belonged peculiarly to the temporall prosperity of the people of the *Jews*, which were to spring from that *Abraham* [*I will multiply thy seed, &c.*] and indeed that whole verse 17. may literally and primarily be referr'd to that; but then besides that, (which *Zachary* respecteth not),

not) there are three things more promiſed, *ſpirituall bleſſing, ſpirituall victory*, and the *incarnation of Chriſt*: the laſt of theſe *Zachary* mentions not in the words of the oath, becauſe it is ſuppoſed in his whole ſong, (occaſioned only by it, and uttered on purpoſe to celebrate the incarnation of *Chriſt*) but the other two parts are ſpecified and interpreted by him; the victory over (or *poſſeſſing the gates of*) *the enemies* there, is here called *deliverance* (*without fear or danger*) *from the hands of our enemies*; and the *bleſſing* there, is explained here to be *giving* us power *to ſerve him in holineſſe and righteouſneſſe before him all our days*, that is, giving us the grace of God for the amending of our lives; according to that of the Apoſtle, *Gal.* 3. 14. where the *receiving the promiſe of the Spirit* is called the *bleſſing of Abraham*, the power of *Chriſt* (aſſiſting and enabling us to perſevere) being really the moſt ineſtimable *bleſſing* that this life is capable of; to which purpoſe Saint *Peter*, *Acts* 3. 26. ſpeaking of Chriſt *ſent* by *God to bleſſe us*, expreſſeth the thing, wherein that *bleſſing* conſiſts, to be, *in turning away every one from his iniquities.*

S. *I have troubled you too far by this extravagance, I ſhall make no delay to recall my ſelfe into the rode againe, and having been taught by you theſe ſeverall particulars of Gods promiſe in the ſecond Covenant, I ſhall deſire you to proceed to tell me what is the* condition required of us *in this Covenant, unleſſe perhaps there be ſome farther particulars promiſed on Gods part, which you have not yet mentioned.*

C. The truth is, there be two more promiſes of God (though implied in the third degree before mentioned, yet fit now to bee more explicitlȳ inſiſted on) the *firſt*, of giving *more grace*, the *ſecond* of *crowning* with *glory*; but both theſe are conditionall promiſes: The *firſt*, upon condition that we make uſe of thoſe former talents, thoſe weaker degrees of grace given us, which is the intimation of the parable of the noble man, *Luke* 19. 13. the ſumme of which is, that *unto every one that hath* (that is, hath made good uſe of the talent of grace intruſted to him, as *Heb.* 12. 28. *to have grace* ſignifies to make uſe of it to the end to which it is deſigned) *ſhall be given; and from him that hath not*, (*i. e.* hath not made that uſe he ought) *even that he hath ſhall be taken from him.* The *ſecond*, upon condition that he be (at the day of death or judgment) ſuch

ſuch a man, as *Chriſt* now under the ſecond *Covenant* requires him to be.

S. *What then is the condition of the ſecond Covenant, without which there is yet no ſalvation to be had?*

C. I ſhall anſwer you *firſt* negatively, *then* poſitively: *negatively*, it is not, 1. *perfect, exact, unſinning obedience*, the never offending at all in any kind of ſin; (this is the condition of the *firſt Covenant*) nor 2. is it never to *have* committed any *deliberate* ſin in the former life; nor 3. never to have *gone* on, or continued in any habituall or cuſtomary ſin for the time paſt: but it is *poſitively, the new creature*, or renued, ſincere, honeſt, faithfull obedience to the *whole Goſpel*, giving up the *whole heart* unto *Chriſt*, the performing of that which God enables us to perform, and *bewailing* our infirmities, and frailties, and ſins, both of the paſt and preſent life, and *beſeeching* Gods pardon in Chriſt for all ſuch; and ſincerely labouring to mortifie every ſin, and perform uniform obedience to God, and from every fall riſing again by repentance and reformation. In a word, the *condition* required of us, is a *conſtellation* or conjuncture of all thoſe *Goſpel-graces, faith, hope, charity, ſelf-deniall, repentance*, and the reſt, every one of them truly and ſincerely rooted in the Chriſtian heart, though mixed with much weakneſſe and imperfection, and perhaps with many ſins, ſo they be not wilfully and impenitently lived and died in, for in that caſe nothing but perdition is to be expected.

S. *What part of the promiſes is it, of which this condition is required to make us capable?*

C. Pardon of ſins, and *ſalvation:* by which you ſee that no man ſhall bee *pardoned* or *ſaved*, but he that obſerves this *condition.*

S. *What condition is then required, to make us capable of that other part of the conditionall promiſe, to wit, of* more grace, *or* continuance *of that we have already?*

C. A carefull induſtrious *husbanding* of it, and daily *prayer* for daily *increaſe*, and attending diligently to the *means* of grace.

S. *Me thinks I underſtand ſomewhat of the nature and difference of theſe two Covenants; and ſhall not need to ask you which of them it is in which we Chriſtians are now concerned, for I take it for granted that it is the ſecond. Only be pleaſed to tell me which of theſe two it was, by which the* Jews *were to expect ſalvation.*

 C. Both

C. Both *Jew* and *Gentile*, that is, every man that ever was, or shall be saved from the beginning of the world, was, and is, and shall be saved by this *second Covenant*.

S. How then were the Jews *obliged to the observation of the Law? is not the Law the first Covenant?*

C. The *Judaicall* law was not the *first Covenant*, (in the notion wherein now we take it) but the *law of unsinning perfect obedience* made with *Adam* in innocency. The truth is, the *Judaicall* law did represent unto us the *first Covenant*, and that especially, and therefore is so called, *Heb.* 8. but so it did the second also: the first, by requiring *perfect obedience*, and pronouncing a curse on him that *continued not in all* those many burthensome ordinances, which the law gave no power to any to perform. The second, in the *sacrifices*, and many other *rites*, which served as emblems to shew us *Christ*, and in him the *second Covenant*.

S. I shall not interpose any more difficulties, which my ignorance might suggest, but only put you in minde, that you told me that this doctrine had a most present influence on our lives, be pleased to shew me how.

C. It hath so, many ways, I will mention a few. First, by prescribing the *condition*, it sets us a work to the performance of it, and that is living well. Secondly, by shewing us how possible or feasible that *condition* is by the Grace and help of *Christ*, it first obliges us to a *diligent performance* of that duty of *prayer* for that *Grace*, and then stirs us up to *endeavour* and *industry* in doing what we are enabled to doe, that we *receive not the grace of God in vain*. Thirdly, by shewing us the necessity, *indispensable necessity* of *sincere obedience*, it shuts the door against all temptations to *carnall security*, *sloth*, *presumption*, *hypocrisie*, *partiall obedience*, *or habituall going* on in sin. And fourthly, by shewing the true grounds of *hope*, it fortifies us against *desperation*. And lastly, if we need any encouragements in our *Christian* walk, his *promise* to *enable* first, and then to *accept*, will most abundantly contribute to that purpose.

S. I acknowledge the usefulnesse of your directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them; and I promise you by his help to be mindfull of your admonitions.

Sect. II. *Of the names of Christ.*

I shall desire you to proceed to the second kind of doctrine, which at first you mentioned, the names, *and in one of them the* offices *of* Christ. *I beseech you what names doe you mean?*

C. Those two eminent and vulgarly known, so often repeated, but so little weighed, *Iesus*, and *Christ*.

S. *I pray you what is the importance of the word* Jesus?

Of the name Jesus.

C. It is an *Hebrew* word which signifies *Saviour* or *salvation*. I shall not need to prove it, when an *Angel* hath asserted it, *Mat.* 1.21. *Thou shalt call his name Jesus, for he shall* save *his people from their sins.*

S. *The place you cite I have considered, and find some difficulty in it, by giving my self liberty to read on, to the two next verses, the words of which are these:* All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold a Virgin shall conceive and bear a Son, and they shall call his name Emmanuel. *How could his name be called* Jesus *and* Emmanuel *too? or how could the calling his name* Jesus, *be the fulfilling of that prophecy that foretold that they should* call his name Emmanuel?

C. You are to know that in the *Hebrew* tongue, *word* and *thing*, and so also *calling* and *being*, *name* and *person*, are all one; *No word shall be impossible with God*, is, *nothing shall be impossible:* and, *my house shall be called a house of Prayer*, is, my house *shall be* the house of prayer *to all people*, that is, to the *Gentiles* as well as *Iews*; and so many *names*, that is, so many *men*: and according to that idiom, (retained both in the *Prophets* of the *Old*, and *Evangelists* of the *New Testament*) this phrase [*they shall call his name Emmanuel*] is in signification no more then this, *He shall be, God with us*, or *God incarnate* in our flesh; which incarnation of his, being on purpose *to save his people from their sins*, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcision, at which time he was called *Iesus*. Which name was but a signification of his designe in his coming into the world according to another place; *This day there is born in the city of David a Saviour, which is Christ the Lord.*

S. *By the answering of my impertinent scruple, I have gained thus much knowledge, viz. that the whole end of* Christs *birth, of all he did and suffered for us, was that he might save us. I pray you*

then, what is meant by ſaving?

C. To ſave is to *redeem* from *ſin*, as you will acknowledge, if you obſerve but theſe two plain places; firſt, that which even now I cited, *Mat.*1.21. [*He ſhal ſave his people from their ſins,*] (which is the onely reaſon there rendred, why he is called a *Saviour*) then *Tit.*2.14. *Chriſt gave himſelf* to be crucified for us, that he *might redeem us from all iniquitie.*

S. *Wherein doth this ſaving or redeeming from ſin conſiſt?*

C. In three things: Firſt, in obtaining *pardon* for ſin, or reconciling us to God, and (conſequently to that) in delivering us from the eternall torments which from *God* as *Iudge*, and from *Satan* as *accuſer* firſt, and then as *executioner*, are in ſtrict juſtice, or by the *firſt Covenant* due to ſin. Secondly, in calling men to repentance, there by weakning the *reigning* power of *ſin*, and the *tempting* power of *Satan*, by mortifying the old man, (that is, the ſinfull *deſires* of the *naturall*, and ſinfull *habits* of the *carnall* man) and by implanting a new *principle* of holineſſe in the heart. And thirdly, in *perfecting* and accompliſhing all theſe ſo happy beginnings, at the end of this life in heaven.

S. *How can it be ſaid that Chriſt came thus to* ſave, *to doe all this, when ſo many, ſo long after his coming, are ſo far from being thus ſaved in all, or any of the three ſenſes?*

C. That he came to *ſave* is certainly true, whatſoever objections you can have againſt it: And that by *ſaving* theſe three things are meant, if you pleaſe, I ſhall manifeſt from other *Scriptures*. The *firſt* ſenſe is contained in the word, (as it is uſed, *Luke* 1.71.) [a] *ſalvation*, or *that We ſhould be ſaved from our enemies*, which muſt needs be our ſpirituall enemies, *ſin* and *Satan*; and if you doubt whether *ſin* be there meant, or the *pardon of ſin*, by that *ſaving*, the next verſe will clear the difficulty, where it follows, [b] to *perform the mercy, or mercifully* to deal with *our fathers*, and *to remember his holy Covenant*, of which *Covenant* you know this is one ſpeciall part, *Heb.*8.12. [c] *I will be mercifull to their ſins,* (which explains the *mercifull dealing* there) and *their iniquities will I remember no more.* And then for the *ſecond* ſenſe, that *ſaving* ſignifies *calling to repentance*, may appear not onely by comparing thoſe two places, [*I came to call ſinners to repentance,*] and [*Chriſt Ieſus came into the world to ſave ſinners,*] but alſo by a notable place;

[a] σωτηρία.

[b] ποιῆσαι ἔλεον μετὰ

[c] ἵλεως ἔσομαι.

Acts

Acts 2. very usefull for the explaining of that word, *v.* 38. 'tis reported that Saint *Peter* said unto them, *Repent, &c.* and *v.* 40. [a] *in more other words he testified unto them, or preached* unto them, saying, [b] *Be ye saved, or escape ye from this perverse generation:* whence it is clear, that *being saved, &c.* is but *more other words*, to signifie *repentance*, and therefore surely that word, *v.* 47. which we render [c] *such as should be saved*, but is literally [*the saved*] signifies peculiarly those who *received that exhortation*, v. 41. that is, those that *repented* of their sins; and accordingly 'tis rendred by the *Syriack* [*The Lord added daily such as became safe in the Church*] i. e. which recovered themselves from that danger in which they were involved in that *Wicked generation*, and betook themselves to the *Church*, as to a *Sanctuary*; but this by the way. As for the last acception of the phrase, 'tis so ordinary for *salvation*, to signifie the *holy pure life in heaven*, that I shall not need give you any proof of it. Having therefore cleared the truth, this were sufficient, although I wanted skill to answer your objection, but yet that may easily be done too, by saying that *Christ* hath really performed his part toward every one of these, and that whosoever hath not the effect, and fruit of it, it is through his own wilfull neglect, and even despising of so great salvation. *Light came into the world, and men loved darkneſſe more then light*; and having made a *Covenant with death* and damnation, are most *worthy to have their portion therein*.

[a] ἑτέροις πλείοσι.

[b] σώθητε.

[c] σωζόμενοι.

S. *What then is the short or summe of* Christs *being* Jesus?

C. 'Tis this, that he came into the world to fetch back sinners to heaven, that whosoever of mankinde shall truly repent and fly to him, shall through him obtain *pardon of sin, and salvation*, & mercy vouchsafed to *men*, but denied to *Angels*, who being once fallen, are left in that wretched estate, and no course taken and consequently no *possibility* left for their *recovery*: which most comfortable truth is clearly set down by the *Apostle*, *Heb.* 2. 16. though in our *English* reading of it, it bee somewhat obscured: The words rightly rendred run thus: [d] *He doth not take hold of Angels, but of the seed of Abraham he taketh hold.* Where the word which I render *taking hold of*, signifies to *catch* any one who is either running away, or falling on the ground, or into a pit, *to fetch back or recover again*. This *Christ* did for *men* in being

[d] οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

born, and suffering in our flesh, but for *Angels* he did it not.

S. *What speciall influence will this whole doctrine have upon our lives?*

C. I will shew you: 1. It is proper to *stirre up* our most affectionate *love* and *gratitude to this Saviour*, who hath descended so low, even to the *death* of the *crosse* to satisfie for our sinnes, to obtain *pardon* for us, this *love of Christ constraineth us*, saith the *Apostle*. 2. 'Tis proper to beget in us a just *hatred of sinne*, which brought *God* out of heaven to make expiation for it. 3. It is a most proper enforcement of *repentance and amendment* of life, to remember, 1. That without *that* we are likely to be little benefited by this *Saviour*; *except we repent, Salvation* it self shall not keep us from *perishing*. 2. That *that* was an end of *Christs* death, *to redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works*, and not only to *satisfie* for us. 4. It is proper to teach us *fear of offending*, and keep us from security, when 1. we finde what an *exemplary punishment* God saw fit, if not necessary, to inflict on sin in the person of his Son: and 2. remember how much more guilty we now shall prove, if we will still *damne* our selves in despight of all these precious means of *saving* us.

Of the name CHRIST and his three Offices.

S. *I beseech God to open my heart to these considerations, and then I shall further importune you to proceed and tell me the signification of the word* Christ, *wherein you told me the* Offices *of* Christ *were intimated: but I beseech you first what doe you mean by Offices?*

C. I mean by that word, places of *charge* and *dignity*, to which God thought fit to design *Christ*, that he might the better accomplish the end for which he sent him; the *trust* or *charge* supposing somewhat to be done by him, and the *dignity* implying somewhat to be returned by us, as you will see in the particulars.

S. *What then is meant by the word* Christ?

C. *Anointed*, & that intimates the three *Offices* to which men were at any time inaugurated by God, such inauguration being fitly exprest (because ordinarily solemniz'd among men) by the ceremony of *anointing*.

S. *What are those three Offices?*

C. Of *King*, and of *Priest*, and of *Prophet*.

S. *What*

S. *What belonged to* Christ *to doe as* King?

C. To set up his *throne* in our *hearts*, or to *reign* in the *souls* of men, and to give evidence of his power through the whole world.

Of Christs Kingly office.

S. *What was required of him to that purpose?*

C. 1. To weaken, and shorten the power of *Satan*, which *Christ* really did at his suffering, *Heb.* 2. 14. by *death* destroying the *Devil*; *casting Lucifer from heaven*, that is, from the more unlimited power which he had before: and 2. to give *strength*, and grace to overcome all rebellious lusts, and habits of sinne, to bring them down in obedience to his *Kingdome*, and this he hath done also by sending his Spirit; (in reference to which are those words cited out of the *Psalmist*, *he hath led captivity captive, and given gifts unto men*) and in a word, *to reign till he had brought all his enemies under his feet*, 1 Cor. 15. 25.

S. *What and how many be those enemies?*

C. He hath many enemies, some *temporall*, but most *spirituall*.

S. *What mean you by his temporall enemies?*

C. I mean first the *Jewish* Nation, that rejected and crucified him, which, within the compasse of one generation were, according to his prediction, destroyed by the *Romanes*, and preyed upon by those *Eagles*, *Mat.* 24. 28. by which allusively are noted the *Romane* Armies (whose *Ensigne* was the [a] *Eagle*) which found them out (as such [b] *Vultures* doe the carcasse, *Iob* 39. 30.) wheresoever they dispersed themselves. For that that prophesie of *Christs*, *Mat.* 24. belongs to this matter, primarily or strictly, (not to the day of judgement) to the destruction of those present *crucifiers*, and the *Jewish* state, and not to the destruction of *all enemies* at his great appearing yet to come, is apparent by the 34 verse, *This generation shall not passe till all these things be fulfilled*: where the word [c] *generation* signifies such a space, that they that were then alive, might and should live to see it, in that sense as the word is used, *Mat.* 1. where the time or space of 14 mens lives in a line succeeding one another, is called 14 *generations*; not that [*generation*] signifies the whole space of a mans life, (for that is oft 60, 80, or an 100 years) but rather [d] the third part of that; For of any mans age, part he

[a] Και γὰρ ἀετοφόρων λεγεώνων δόξα πεσεῖται. *Sib. Or. l.* 8. *p.* 3. speaking of the *Romane* power.

[b] *Homer* cals the Eagle περκνὸν θηρητῆρα. Ιλ. ω. *a sagacious hunter.*

[c] Γενεά.

[d] Γενεὰ Homero, Tullio *ætas*, *triginta annorum spatium*. *vid. Rhodig.* l. 19. *c.* 22. *& Homer of Nest.* Ιλ. α. Τῷ δ' ἤδη δύο μὲν γενεαὶ. *& Herodot l.* 2. *p.* 144. Καί τοι τριακόσιαι μὲν ἀνδρῶν γενεαὶ δυνάσται μύρια ἔτεα, *& Clem. Alex. Strom l.* 2. *p.* 334. εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγκαταλέγονται γενεαί. *Vid. Hesych.* with whom the word is taken to signifie either the life of a man, or 30 years, or 25, or 20, as it is also for 7 years by the *Physicians*, and for 10, clearly, in *Ier. Epist. v.* 2.

Eves

lives in his fathers life time, and part after his sons birth, and thereupon 'tis wont to be said, that three generations make one *sacle* or hundred years, as you shall finde it did in the *Genealogies, Mat.* 1. and ordinarily it doth. So that the plain meaning of that speech of *Christ* [*this generation shall not passe, &c.*] is this, that all this should come to passe in their *age*, or within the life of some that were then men, as *Mat.*16.28. *There be some standing here which shall not tast of death till they see the Son of man coming in his Kingdome.* Which, though some by the next *chapter* following are perswaded to interpret of the *transfiguration*, (as if that were *Christs coming in his Kingdome*) may yet more properly be interpreted of this matter, so immediately consequent to his being killed by the *Iews*, and *rising again*, verse 21. (which was the ground of this speech of his) *viz. Christs* illustrious *coming* to destroy those *Iews:* to which also that other place belongs, (which will clear both these) *John* 21.22. *If I will that Iohn tarry till I come, what is that to thee?* which (saith Saint *John*) was not to be interpreted *that he should never die*, verse 23. but onely that he should *tarry* till this *coming of Christ*; which of all the Disciples, peculiarly, (and I think onely) *Iohn* lived to see, and (as I think I have reason to beleeve) immediately before it, saw many *visions* concerning it, which are set down in his *Revelation.* This *destroying* or subduing his enemies and crucifiers (so terrible, that when it is foretold, *Matth.* 24. it is generally mistaken for the day of finall judgement) is many times in the *New Testament*, styled the *Kingdome of God*, and *the coming of Christ*, the *end of all things* and the *end of the world*, because *Christs* powerfull presence was so very discernible in destroying of that Nation, and in that effect of his *Kingdome*, in *bringing* his *enemies under his feet*; and is without doubt the thing designed in that whole 24th Chapter of Saint *Matthew*, and every part of it, and particularly in those verses, 29,30,31. (which are most thought to belong to another matter) For the *darkning* of the *Sun and Moon, and falling of the Stars from heaven*, are not *literally* to be understood, (or if they were, would perhaps as little belong to the day of the *last judgement*) but in the same sense that the *Prophets* use them, *Isa.* 13.10. and 34.4. *Ezek.*32.7. *Ioel* 2.31. *viz.* to signifie a great *slaughter*, or *effusion* of *bloud*, that (say the Naturalists) sending forth abundance of hot *exhalations*, which

which firſt fill the air with black clouds, taking away the *light of heaven*, the ſight of *the ſtars*, &c. and at laſt turn into meteors in the ſhape of *falling ſtars*, as *Iſa.* 34. 4. and *Rev.* 6. 13. on which ground it is, that thoſe phraſes of *the Sun being turned into darkneſſe, and the Moon not giving her light, and the falling of the ſtars from heaven*, are uſed in Propheticall (which ſeldome are cleare) ſpeeches for great ſlaughters and deſtructions, and nothing elſe; Which being ſuppoſed to be the interpretation of the 29th verſe, that of the *ſign of the Son of man*, and his *coming*, v. 30. and *the ſound of the trump gathering of the elect*, v. 31. will without much difficulty belong to it alſo, and ſignifie the remarkableneſſe of this puniſhment on the *Iews*, as an act of *ſignall* revenge from the *crucified* Chriſt, and the ſaving or delivering of a *remnant* (according to all the Prophecies) *i. e.* of ſome *few Iews* out of this generall incredulity and ſlaughter.

S. *Were there any other ſort of Temporall enemies to be deſtroyed by him?*

C. Yes; Thoſe others who joined with the *Iews* in the crucifying of him, I mean the *Romanes themſelves*, or *heathen Rome*; On which that another *cup* of *Gods wrath* was to be poured out, is, I conceive, the importance of another great part of the *Revelation*, which was remarkably fulfilled by *Alaricus*, and others in ſacking it and deſtroying the *heathen*, but ſparing the *Chriſtian* part of it; In which alſo was remarkably founded the converſion of that City and *Empire* from *Heatheniſme* to *Chriſtianity*, and ſo the ſubjecting it to Chriſts *kingdome*.

S. *You have ſatisfied both my reaſon and my curioſity in this particular, and I ſhall not importune you farther; I pray then, beſide theſe rebellious crucifying Iews and Romanes, what other enemies did you mean?*

C. Firſt, *Sin*, the great enemy of ſouls, which he labours to deſtroy in this life by the power of his grace, and will totally deſtroy at the day of judgement. Secondly, *Satan*, (which I told you of) who therefore, when *Chriſt* comes to diſpoſſeſſe him of his hold in the poor man, demands, *Art thou come to deſtroy us?* *Mark* 1. 24. and at another time, *Art thou come to torment us before our time?* acknowledging that Chriſt was to *deſtroy* him, (he underſtood ſo much in the ſacred predictions) but withall hoping it was

not yet the time for that execution, and in the mean while counting it a kind of destruction and torment to him to be cast out, or deprived of any of the power which he had over the bodies or souls of men.

S. *Are there no other enemies that this* King *must destroy?*

C. Yes two more: First, all *wicked* and ungodly men, that after all his methods of recalling them to amendment, doe still persevere in *impenitent rebelliens*, to whom eternall perdition belongs by the sentence of this *King*. *Those that will not let him reign over them, must be brought forth and slain before their King.* Secondly, *Death* it self, according to that of the *Apostle*, 1 *Cor.* 15. *The last enemy that shall be destroyed is death*: he shall despoile the grave, and make it restore all its captives, and then *death shall be no more*, shall be *swallowed up in victory*.

S. *What is required of us in answer and return to this office of his?*

C. Principally and by indispensable necessity, that we render our selves *obedient*, *faithfull*, *constant Subjects* to this *King*, hold not our any disloyall sort, any rebell lust or sin against him, but as to a *King*, vow and perform entire allegeance unto him. And then consequently that we entrust him with our protection, addresse all our petitions to him, have no *war* or *peace*, but with those who are his and our common *enemies* or *friends*, fight his battels against *sin* and *Satan*, pay him our tribute of *honour*, reverence, obedience, yea, and of our goods also, when they may be usefull to any poor member of his.

S. *I shall detain you no longer with lesse necessary Queries about this Office of his, as, When* Christ *was inaugurated to it? because I have had the chance to observe, by comparing two known places of Scripture together* (Psal. 110. 1. *and* 1 Cor. 15. 25.) *that* [*Christs* reigning] *and* [*his* sitting at Gods Right hand] *are all one, from whence I collect that the time of his solemn inauguration to his Regall Office, was at his Ascension.*

C. You have guessed aright, and therefore I shall not farther explain that unto you, nor put you in minde of any other niceties but in stead of such, rather remember you of the practicall conclusion, that this Office of *Christs* may suggest unto you, that *you are no farther a Christian, then you are an obedient subject of Christs*, that

that his *Gospel* consists of *commands* as well as *promises*, the one the object of the *Christian faith*, as well as the other.

S. *O Lord increase this faith in me.*

Please you now to proceed to the second Office *of* Christ, *that of his* Priesthood. Of Christs Priestly office.

C. I shall, and first tell you, that the nature of this *Office* of *Christ* is a little obscure, and therefore I shall tell you nothing of it, but what the *Scripture* gives me clear ground to assert.

S. *What doth the Scripture tell us of* Priesthood?

C. It mentions two orders of *Priesthood*, one after the order of *Aaron*, the other after the order of *Melchizedek*.

S. *What was the office of the* Aaronicall *Priest?*

C. To *offer sacrifice*, and to *bless* the people, but especially to *sacrifice*.

S. *What of the* Melchizedekian *Priest?*

C. It is not improbable that *Melchizedek* offered *sacrifice* also, but because the sacred story mentions nothing of him, as belonging to his *Priesthood*, but onely his *blessing* of *Abraham*, therefore it is resolved that the *Melchizedekian Priesthood* consisted onely in *blessing*. This you will best discern by looking into the story of *Melchizedek* meeting *Abraham*, *Gen.* 14. 18, 19.

S. *What is there said of him?*

C. It is said that *Melchizedek King of* Salem *brought forth bread and wine*, (i.e. *treated and entertained* Abraham *as a King*) *and he was the Priest of the most high God, and he blessed him and said, Blessed be* Abraham *of the most high God, which hath delivered thine enemies into thine hand.*

S. *Which of these kind of Priests was* Christ *to be?*

C. *Christ* being considered in the whole purpose of *God* concerning him, was to undertake both these offices of *Priesthood*, to be an *Aaronicall* Priest first, and then for ever after a *Melchizedekian Priest*: he was appointed first to offer up *sacrifice* for the sins of the world, which he performed once for all upon the *crosse*, and therein exercised the office of an *Aaronicall Priest*, and withall compleated and perfected that whole work of *satisfaction* for sin, to which all the old legall *sacrifices* referred; and that being done, he was to enter upon his other office of *Melchizedekian Priesthood*; and exercise that continually from that time to the end of the

world, and therefore is called a *Prieſt for ever after the order of Melchizedek.* And this ſecond kind of *Prieſthood* is that which the *Scriptures* of the *New Teſtament*, eſpecially the *Epiſtle* to the *Hebrews*, doth mainly refer to, when it ſpeaks of *Chriſt*, and is to bee conceived to ſpeak of that, whenſoever it indefinitely mentions *Chriſts Prieſthood.*

S. *But what then? is not* Chriſt a Prieſt *after the order of* Aaron?

C. I told you that he *was*, but now I tell you that he *is* not: he *was* once, in his *death*, but never was to repeat any act of that afterwards, and ſo now all the *Prieſthood* that belongs to him is the *Melchizedekian.* I will ſet this down more plainly. It is moſt truly ſaid and reſolved; that *Chriſts* death was a voluntary offering and ſacrifice of himſelf once for us, and that will ſerve to denominate him an *Aaronicall Prieſt* in his *death*, or rather to conclude that his *death* was the completion of all the *rites* and ceremonies (ſuch as the *ſacrifices*) of the *Aaronicall Prieſthood.* But this being but one act never to bee repeated again, is not the thing that *Chriſts eternall Prieſthood* (denoted eſpecially by his *unction* or *Chriſme*) refers to; but that other *Melchizedek-Prieſthood* that he was to exerciſe [a] *for ever.* Beſides, it may bee ſaid that this *ſacrifice* at his *death*, may, under that notion of an *Aaronicall ſacrifice*, paſſe for the *rite* and ceremony *before* his *conſecration*, or at the conſecrating him to be our *eternall high Prieſt.* For ſuch *ſacrifices* we find mentioned, *Lev.*8.22. the *ram*, the *ram of conſecration*; and of this nature I conceive the *death* of *Chriſt* to be, a *previous* or preparatory *rite* to *Chriſts conſecration* to his great *eternall Prieſthood* after the *order of Melchizedek*, whereupon 'tis ſaid that it *became God* [b] *to conſecrate the Captain of our ſalvation by ſufferings*, *Heb.*2.10. for ſo the word ſignifies, which we render *to make perfect.* This *ſuffering* and *ſatisfying* for our ſins, fitted him for the office of *Interceſſor.* To which purpoſe you may obſerve two things: 1. That *Chriſts Prieſthood* is ſaid to be an *eternall Prieſthood*, [thou *art a Prieſt for ever*] and a *Prieſthood* [c] not *tranſitive*, but for ever faſtned in the perſon of *Chriſt*, *Heb.*7.24. *after the power* [d] *of an indiſſoluble life*, v.16. which cannot appertain to that one ſingle finite unrepeated *ſacrifice* of himſelf upon the *Croſſe.* 2. That *Chriſt* was not inaugurated to this his Prieſthood till

[a] εἰς τὸν αἰῶνα.

[b] τελειῶσαι.

[c] ἀπαράβατος.

[d] ἀκαταλύτου.

till after his *Reſurrection*, for then only he was inſtated in that *indiſſoluble life*: and this ſeemeth to be the importance of *Acts* 3.26. where 'tis ſaid, that *God having raiſed up his Son Ieſus, ſent him to bleſſe you*, where queſtionleſſe that [*miſſion* to *bleſſe*] notes the office of *Melchizedekian Prieſthood*, & moſt probably the phraſe of [*Raiſing him up*] denotes his reſurrection.

S. *Will not this* notion of Chriſts Prieſthood *derogate ſomething from the ſuffering of* Chriſt, *or ſatisfaction wrought by it?*

C. No, nothing at all, but rather demonſtrate that this *death* of his was neceſſary in a double reſpect: 1. As an act of an *Aaronicall Prieſt*, and a completion of all thoſe *legall rites*, which vaniſhed at the preſence of this great *ſacrifice*. 2. That in reſpect of the *ſatisfaction* wrought by it, it was neceſſary, to make him our *eternall Prieſt*, or to make us capable of the benefits of that *Prieſthood* of his.

S. *Well then, I ſhall acknowledge thoſe plain words of Scripture, that* Chriſt *is now to us* (*and* ever *ſhall be*) a Prieſt of *Melchizedeks Order, and not ſtrive to phanſie him ſtill an* Aaronicall Prieſt (*that ſacrifice being offered up once for all*) *becauſe I have no ground now for ſuch phanſie. But then I beſeech you wherein lies the parallel betwixt* Melchizedeks *Prieſthood, and* Chriſts? *Is it in* offering of bread and wine *which we read of* Melchizedek, *or in any thing anſwerable to that?*

C. No, that is the *Papiſts* phanſie, cauſed by a great miſtake of theirs, they conceive that *Melchizedek offered up Bread and Wine to God*: and that in that reſpect he is called a *Prieſt*, or that he was *ſacrificing*, or did ſacrifice; but in this there are two miſtakes; for firſt, *Melchizedek brought forth* this *bread and wine*, and preſented it to *Abraham*, did not *offer* it to *God*; and therefore *Philo* a *Iew*, well ſeen in that ſtory, ſets it as an act of *hoſpitality* in *Melchizedek*, (not of *Prieſthood*) contrary to the crabbed *niggardlineſſe* of *Amalek*, *he would not allow water, but* Melchizedek *brought forth bread and wine*. Secondly, this he did as a *King*, and ſo *Chriſt* as a *King* may perhaps be ſaid to entertain and feed us in the *Sacrament* with *bread* and *wine*, and the ſpirituall food annexed to, or repreſented by it, the giving of grace and pardon being a donative of his *Kingly Office*: but the Prieſtly acts of *Melchizedek* are thoſe that follow, wherein onely *Chriſts* Eternall or *Melchizedek*-Prieſthood conſiſts.

S. *What are they?*

C. 1. *Blessing us.* 2. *Blessing God* for us.

S. *What is the meaning of* Christs blessing us?

C. You will see that by reviewing the place even now cited, *Acts* 3. 26. *God having raised up his Son Iesus sent him to blesse us*; which now you perceive is a denotation of his *Priestly* office, every Priest, especially the *Melchizedek-Priest*, being to *blesse*.

S. *I doe so, but how doth that shew me what that blessing is?*

C. Yes, there are words that immediately follow, which clearly describe wherein this *blessing* consists, in *turning away every one of you from his iniquities.*

S. *Be pleased then to make use of that key for me, and shew me clearly, wherein that part of Christs Priesthood*, his blessing *of us, consists.*

C. In using all powerfull means to *convert or turn*, i. e. to bring all mankind to *repentance.*

S. *What be those means?*

C. First, the communicating that *spirit* to us *whereby he raised up Iesus from the dead, Rom.* 8. 11. Secondly, *sending the holy Ghost, (to convince the world of sin, and righteousnesse, and of judgement)* that is, *appointing a succession* of *Ministers* to the end of the world, to work in mens hearts a cordiall subjection to that doctrine, which at *Christs* preaching on earth was not beleeved. Thirdly, the *giving of grace*, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sin. Fourthly, his *interceding* with *God* for us, (which you know is the peculiar office of the *Priest*) as hee promised he would for Saint *Peter, that his faith fail not*, that is, that *God* will give us the grace of perseverance, (which *intercession* of his being now with power and authority, (*all power is given to me*, saith *Christ*) is all one in effect with the actuall donation of that grace) and as a crown of this follows another kind of blessing, actuall bestowing of heaven upon such blessed persevering children of his Father.

S. *What is required of us in answer to this part of his office?*

C. First, to *seeke* and pray for *grace* to descend towards us through this conduit of conveyance. Secondly, to *receive* it when it thus flowes, with humble gratefull hearts. Thirdly, to count *grace* the greatest *blessing* in the world. Fourthly, to *make use* of

it

it to the end designed by *Christ*; not to *pride* or wantonnesse, or contempt of our meaner brethren, but to the *converting* and reforming of our lives. And fiftly, to *looke* for no finall benefit, pardon of sinnes, or eternall salvation from that *Priest*, either as *suffering* or *satisfying* for us, but upon the *good* use of his *grace*, which will engage us to walke painfully here, and to approach humbly to receive our reward, the crown not of our *workes*, but Gods *graces* hereafter.

S. *What is the second part of* Christs Melchizedek-Priesthood?

C. Blessing or *praising* God for ever in heaven for his goodnesse, his mercy, his grace towards us poore sinfull enemies of his, in giving us the *victory* over our so bitter adversaries, *sinne*, and *Satan*, and *death*, and *hell*, by the *blood of the Lamb, and the power of his grace.*

S. *What is our part in this businesse?*

C. To follow this *Precentor* of ours in blessing and magnifying that God of all grace, and never yeelding to those enemies, which he hath died to purchase (and given us) power to resist and overcome.

S. *I doe already discerne the influence of this Office, thus explained, upon our lives, yet if you please, give me your direction, and opinion what is the maine practicall doctrine emergent from this Office of* Christ, *especially as it consists in blessing.*

C. This is it, that from hence we learn, how far forth we may expect *justification* and *salvation* from the sufferings of *Christ*, no farther, it appears, then we are wrought on by his *renuing* and *sanctifying* and *assisting* grace, this being the very end of his giving himselfe for us, not that *absolutely* or *presently* we might be *acquitted* and *saved*, but that he *might redeeme us from all iniquity*, from the reigning power, as well as guilt, and that impartially, of *all iniquity*, and *purifie unto himselfe a peculiar people zealous of good workes*, *Tit.* 2. 14. without which acquisition of purity, and zeale of good workes in us, as in a peculiar people, *Christ* failes of his aime and designe in dying for us, he is deprived of that reward of his sufferings, which is mentioned, *Isa.* 53. 10. *The seeing of his seed*, the having the *pleasure of the Lord* (which is said to be *our sanctification*, 1 *Thes.* 3. 3.) *prosper in his hand, the seeing of the travell of his soule*, *v.* 1. *dividing his portion with the great, and the spoile*

with

with the ſtrong, *v.* 12. that is, reſcuing men out of the power of ſin to amendment of life, and to holineſſe, which is the crowne and reward of his *pouring out his ſoule to death, and making interceſſion for the tranſgreſſours.* And if he faile of *his* hope, much more ſhall we of *ours*; after all that *Chriſt* hath done and ſuffered, the *impenitent* unreformed *fiduciary* ſhall *periſh*. And what can you imagine more obligatory to *good* life, then this?

S. *I acknowledge the truth of what you ſay to be very convincing, and ſhall thinke my ſelfe bound in charity to my poore tattering ſoule no longer to flatter and foole my ſelfe with ſuch vaine hope, that* Chriſts *active and paſſive obedience ſhall be imputed to me, unleſſe I am by his bleſſing thus qualified to receive this benefit from his death. Yet now I thinke of it, if* Chriſts *active obedience may be imputed to me, then what need have I of obeying my ſelfe? If the righteouſneſſe that was in him by never ſinning, be reckoned to me, what need I any other initiall imperfect inherent righteouſneſſe or holineſſe of my owne? this is to me a ſcruple yet not anſwered by you.*

C. I confeſſe it is, for I have had no occaſion to mention that *active obedience* of *Chriſt*, it being no part of his Prieſtly Office. And now if you will have my opinion of it, I conceive that *Chriſts active obedience* is not imputed unto any other perſon, ſo as he ſhall be thought perfectly to have obeyed by this only, becauſe *Chriſt* hath *perfectly obeyed*; much leſſe to him that lives in all kind of *diſobedience*, and meanes *Chriſts obedience* ſhall ſerve his turne. For *firſt*, if *Chriſts active obedience* were thus imputed to me, then by that I ſhould be reckoned of and accepted by *God*, as if I had *fulfilled* the *Whole* law, and never ſinned; and then I ſhould have no need that *Chriſt* ſhould *ſuffer* for my ſinnes, and ſo this would exclude all poſſibility of having *Chriſts paſſive obedience* imputed to mee. For what imaginable reaſon could be given, why I ſhould ſuffer for ſinne, or any other *ſurety* for me, if by ſome former act I am accounted to have performed perfect *unſinning obedience*, at leaſt have the benefit of that obedience (performed by that *ſurety* of mine, and accepted for me;) Tis true, when the penitent beleevers ſinnes are pardoned by the *ſufferings* of *Chriſt*, *Chriſts perfect* obeying the law may ſo far be imputed to ſuch an one, as to give a gloſſe or tincture to his ſtill imperfect *obediences*, at leaſt ſo far as that they ſhall be accepted by God, but that will not belong at all, or availe for

for ſuch, as *obey not* ſincerely; (For their *impenitent ſinnes* are far different from thoſe *imperfections*) but only for them that *walk not after the fleſh but after the ſpirit, Rom.*8. 4. the prime place which ſeems to belong to that matter. *Secondly*, the truth is clear, that *Chriſts active obedience* was required in his perſon, as a neceſſary qualification to make it poſſible for him to ſuffer or ſatisfie for us; for had he not performed *active* obedience, that is, had *any guile* been *found in his mouth*, or heart, had he ever ſinned, he muſt have ſuffered for himſelf, and could no more have made ſatisfaction for us, then one of us ſinners can doe for another. 'Tis true indeed, Chriſt *merited* as well as *ſatisfied* for us, but that, by which he *merited* was not his *never ſinning*, or *perfect obedience*, (for that was due to the Law under which he was born) but his *voluntary giving up* himſelf to *death*, even to the *death of the Croſſe*, (and all that was preparative to it, performed by him) *freely*, without any *obligation* or duty lying upon him (as a man) to doe ſo, according to that of *Heb.*10.7. out of the *Pſalmiſt, Then ſaid I, Lo I come, to doe thy will, O God, I am content to doe it*; and *Phil.* 2. 6. *Chriſt Ieſus being in the form of God, &c. made himſelf of no reputation, and took on him the form of a ſeruant, and was made in likeneſſe of men, and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſſe*; which is there ſet as the foundation of his *merit*, [*Wherefore God hath highly exalted him, &c.*] By this means (it is true that) he *merited* for *us*, as well as for *himſelf*; For us he *merited grace* and *glory*; for *himſelf* that he might have the *power of diſpenſing* them, to *whom*, and in what *manner* and *meaſure*, he pleaſed: this was the meaning of thoſe words, [*all power is given to me, &c.*] and [*God hath given him a name which is above every name*;] and [*when he aſcended upon high he gave gifts unto men.*] But all this you ſee is quite another matter from his *active obedience*, or fulfilling the law, being ſo *imputed* to us; as that the *drunkard* ſhall bee accounted *ſober*, the *adulterer chaſt* on this one ſcore, becauſe *Chriſt* was *ſober* and *chaſt* in our *ſtead*. No, that which he *merited* for us, being the *gift* of *grace*, (which was on purpoſe to deliver us from the reigning power of ſin; and to *bleſſe us in turning every man from his iniquities*) a *power* of *ſerving God acceptably in righteouſneſſe and godly fear*, he is ſo far from *meriting* for us any *excuſe*,

cuse, or immunity from the indispensable force of this *obligation*, that he *gave himself for us*, did and suffered all this, to this very end, *Tit.2.14. that he might redeem us from all iniquity*, rescue us out of the slavery of every evill habit, and *purifie unto himself a peculiar people zealous of good works*: & if this use be not made of the *grace* which he *purchased* for us, if we do not *work out our own salvation with fear and trembling*, (which is the use which Saint *Paul* makes of the Doctrine of *Christs merit*, Phil.2.12.) we shall have little priviledge by that part of his *merit*, and shall *fall short of the glory* purchased also. By all which 'tis clear that *Christs active obedience* will not supply the place of ours, or make ours (I mean our *sincere* renued *obedience*) lesse necessary; and consequently that our *renued obedience*, and sanctification, or sincere, honest, faithfull purpose of new life (witnessed to be such by the conformity of the future actions) is still most indispensably required (though mixed with much of weaknesse, ignorance, frailties, recidivations) to make us capable of pardon of sin or salvation, which sure is the intimation of those places which impute our Justification rather to the *resurrection* of *Christ* (and the consequents of that, the subsequent acts of his *Priesthood* heretofore mentioned) then to his *death*. Such are *Rom.8.34. It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*: which last words refer peculiarly to that act of this his *Priesthood* in *blessing* or *interceding* for us. And *Rom.4.25. who was delivered* (to death) *for our offences, and was raised again for our justification*. The *Death* of *Christ* not justifying any who hath not his part in his *Resurrection*.

S. *I perceive this theme of* Christs *Priesthood to be a rich mine of Christian knowledge, every scruple of mine opening so large a field of matter before you. I shall satisfie my self with this competency which you have afforded me; I shall seek God I may be able to digest it into kindly juice, that I may grow thereby.*

Of the Prophetick Office of Christ.

Please you now to proceed to the third and last Office of Christ, *that of a Prophet.*

C. I shall, and promise you not to exercise your patience so largely in that, as in the former.

S. *Wherein doth this Prophetick Office consist? In foretelling what*

what things ſhould happen to his Church?

C. No, that is not the notion we have now of a *Prophet*, (although that he hath alſo done in ſome meaſure, as far as is uſefull for us.)

S. What other notion have you of a Prophet?

C. The ſame that the *Apoſtle* hath of *prophecying*, 1 Cor. 11. 4. and 14. 6.

S. What is that?

C. Expounding, ſignifying or making known the will of God to us.

S. Wherein did Chriſt doe that?

C. In his *Sermons*, but eſpecially that *on the Mount*, telling us on what terms *bleſſedneſſe* is now to be had under the *Goſpel*, and revealing ſome *commands* of *God* which before were (either not at all, or) ſo obſcurely revealed in the *Old Teſtament*, that men thought not themſelves obliged to ſuch obedience. Beſides this, the *Prophetick Office* was exerciſed in ordaining *ceremonies* and *diſcipline* for his *Church*, the uſe of the *Sacraments*, and the *power of the keys*, that is, the *cenſures* of the *Church*.

S. What elſe belongs to his Prophetick Office?

C. Whatſoever elſe he revealed concerning the *Eſſence* and *Attributes* of *God*, concerning the myſtery of the *calling* of the *Gentiles*, and whatſoever other divine truth he revealed to his auditors, either in parables, or plain enuntiations.

S. What are we to return to this Office of his?

C. Our willing full *aſſent*; never doubting of the *truth* of any affirmation of his; a ready *obedience* to his inſtitutions and commands, neither deſpiſing nor neglecting the uſe of what hee hath thought fit to preſcribe us, and ſubduing carnall proud *reaſon* to the *obedience of faith*.

S. You have gone before me through the names and offices of Chriſt ſeverally; Is there any influence on practice that all of them jointly may be thought to have, over and above what from the ſeverals, you have ſhewed me?

C. I ſhall commend onely one conſideration to you for this purpoſe, that *Chriſt* being an union of theſe three *Offices*, *is a Jeſus or Saviour finally to none but thoſe who receive him under all his three offices, uniformly into their hearts.*

S. *The Lord grant that I may doe ſo, that I may be not a* little way, *or a partiall, unſincere, but a true* Chriſtian.

Sect. III. *What hinders but that you now proceed, according to your method propoſed, to the particulars of the third rank, the Theologicall graces and Chriſtian vertues?*

C. I ſhall, if your patience and appetite continue to you.

Of Faith. S. *To begin then with the firſt, what is Faith?*

C. There is not any one word which hath more ſignifications then this hath in the *Word of God*, eſpecially in the *New Teſtament*. It ſometimes ſignifies the *acknowledgement* of the *true* God, in oppoſition to *Heatheniſme*; ſometimes the *Chriſtian Religion*, in oppoſition to *Judaiſme*; ſometimes the *beleeving* the *power* of *Chriſt* to *heale* diſeaſes; ſometimes the *beleeving* that he is the *promiſed Meſſias*; ſometimes *fidelity* or faithfulneſſe; ſometimes a *reſolution of conſcience* concerning the lawfulneſſe of any thing; ſometimes a *reliance*, *affiance*, or dependence on *Chriſt*, either for *temporall* or *ſpirituall* matters; ſometimes *beleeving the truth* of all divine revelations; ſometimes *obedience* to *Gods commands*, in the *Evangelicall* not *Legall* ſenſe; ſometimes the *doctrine of the Goſpel*, in oppoſition to the *Law* of *Moſes*; ſometimes 'tis an *aggregate* of all other graces; ſometimes the *condition* of the *ſecond covenant* in oppoſition to the *firſt*; and other ſenſes of it alſo there are, diſtinguiſhable by the contexture, and the matter treated of where the word is uſed.

S. *I ſhall not bee ſo importunate, as to expect you ſhould travell with me through every of theſe ſeverals, but ſhal confine your trouble to that which ſeems moſt neceſſary for me to know more particularly. As firſt, which of all theſe is the notion of that* Faith, *which is the Theologicall grace, diſtinct from Hope and Charity,* 1 Cor. 13.13?

C. It is there the *aſſenting* to, or *beleeving the whole Word of God*, particularly the *Goſpel*, and in that the *commands*, and *threats*, and *promiſes* of that word, eſpecially the *promiſes*. This you will acknowledge if you look on *verſe* 12. of that *chapter*, and there obſerve and conſider, that *Viſion* in the next life is the perfecting of that *Faith* in this life, or that *Faith* here is turned into *Viſion* there, (as *hope* into *enjoying*) for this argues *Faith* here to be this aſſent to thoſe things which here come to us by hearing,

and

and are so beleeved by adherence, or dark ænigmaticall knowledge, but hereafter are seen or known demonstratively, or *face to face*. Hence it is that *Faith* is defined by the *Apostle*, *Heb.* 11.1. the [a] *confident expectation of things hoped for*, the [b] *conviction* (or being convinced, or assured) *of things which we doe not see*. The *confident expectation* of things *future*, and at a distance, out of our reach, and the being convinced of the truth of those things, for which there is no other demonstration, but onely the word and *promise* of God, and yet upon that, an inclination to *believe* them as assuredly, as if I had the greatest evidence in the world.

[a] ὑπόστασις.
[b] ἔλεγχος.

S. *I cannot but desire one trouble more from you in this matter*, i.e. *to know what kind of Faith was the Faith of* Abraham, *which is so spoken of in the New Testament*, Rom. 4. Gal. 3. Heb. 11. Jam. 2. *and seems to be meant as the pattern by which our Faith should be cut out, and upon which, both he was, and we may expect to be justified?*

C. I cannot but commend the seasonablenesse of the question, before I answer it, for certainly you have pitch't upon that which is the onely sure foundation and ground-work of all true knowledge and resolution in this matter, *Abraham* being the *Father of the faithfull*, in whom that grace was most eminent, very highly commended and rewarded in the *Scripture*, and like whom we must be, if ever we expect to approve our selves to (or to be *justified* by) *God*.

S. *But what then was the Faith of* Abraham?

C. Many acts of *Abrahams faith* there are mentioned in the *New Testament*, which were severall exercises of that grace in him, but especially two there are, by which in two trials of his *Faith* he approved himself to *God*, so farre as that *God* imputed them to him for *righteousnesse*, i. e. accepted of those acts of his as graciously, as if hee had performed *perfect*, *unsinning obedience*, had lived exactly without any slip or fall, all his life, yea and gave him the honour of being called the *friend of God*.

S. *What was the first of those acts?*

C. That which *Saint Paul* refers to *Rom.* 4. and *Gal.* 3. his *believing the promise of God* made unto him, *Gen.* 15.

S. *What was that promise?*

C. It consisted of two parts. First, that *God* would *shield* and

defend, or take him into his protection, and withall *reward* him abundantly for all the service that he should ever perform unto him. This promise is set down, *v.* 1. in these words, *Feare not Abraham, I am thy shield and exceeding great reward.* The sum of which is, that *God* will *protect* all those that *depend* and trust on him, and *reward* all his faithfull servants in a manner and measure inexpressibly abundant, and particularly that hee would then deal so with *Abraham*, a true faithfull servant of his, and consequently that he should not *fear*. This promise it is not said in the text expressly that *Abraham* believed; but yet it is so far implied that there is no doubt of it, for *Abrahams* question, *v.* 2. [*What wilt thou give me, seeing I goe childelesse?*] is in effect a bowing and yeilding consent to the truth of this *promise*, and firmely depending upon it, and thereupon proceeding to a speciall particular, wherein hee desired that favour of *God* to bee made good to him, the giving him a *childe* for his *reward*, whereas otherwise (having none, and so his servant being his onely heire apparent) all the wealth in the world would not bee valuable to him, and thereupon as a reward of that his former *faith* on the former *promise*, *God* proceeds to make him that second more particular *promise*, which I called the second part of it.

S. What was that?

C. The *promise* that he should have an *heire* of his *owne* body, from whom should come a posterity as numerous, (or rather innumerable) *as the starrs of heaven*, (and among them at length the *Messias* in whom all the *people* of the world should bee *blessed*) for that is the meaning of [*so shall thy seed be*, v. 5. and of the same words delivered by way of *Ellipsis*, Rom. 4. 18. *Who beleeved that he should be the father of many nations, according as had been said to him by God.*] *So* (i.e. *as the starrs of heaven*) *shall thy seed be*. This second part of the *promise* being a particular contained before under the generall of *rewarding* him exceedingly, but not till now explicitly revealed to *Abraham*, that *God* would then *reward* him by giving him a son, and a numerous posterity, and the *Messias* to come from him, was a particular *triall* whether his former *belief* were sincere, *i.e.* whether he would *trust* and depend on *God* or no, there being little reason for him to expect a childe then, having remained so long without one, and so some difficulty in so

so beleeving; and then it followes that in this triall he was found faithfull, *he beleeved, v. 6.* (or as *Saint Paul* heightens it, *beside or beyond hope he beleeved, Rom. 4. 18.*) *and God counted it to him for righteousnesse, i.e.* tooke this for such an expression of his *faithfulnesse* and sincerity and true piety, that he accepted him as a *righteous* person, upon this performance, though no doubt he had many infirmities, and sinnes, which he was or had been guilty of in his life, unreconcileable with perfect *righteousnesse*.

S. *What was the second of those acts of Abrahams faith?*

C. That which *Saint Iames* mentions, *ch. 2. 21.* and *Saint Paul, Heb. 11, 17. offering up his sonne Isaac* upon the *Altar*. For *God* having made triall before of his *faith*, in one particular, that of *beleeving his promise*; makes now a *new* triall of it in another, that of *obedience to his commands*: for when God gives *commands* as well as *promises*, the one is as perfect a season and meanes of *triall* of *faith*, as the other; and to say I have *faith*, and not thus to evidence it, not to bring forth that fruit of it, when *God* by expecting it and requiring it, puts me to the triall, is either to manifest that I have no faith at all, (or else not a thorough faith, but onely for cheaper easier services, not able to hold out to all trials.) Or else that this is but a dull livelesse habit of faith without any vital acts flowing from it: which yet are the things, that *God* commandeth, and without yeelding of which in time of triall (or when occasion is offered) the habit will not be accepted by him.

And this I conceive the clearest way of reconciling *Saint James* and *Saint Paul* in what is affirmed by them in this matter. *Abraham was justified by faith*, saith *Saint Paul, Rom.* 4. and *not by works, i.e.* by beleeving and depending on God for the performance of his promise, and resigning himselfe up wholly to him to *obey his precepts*; or more clearely by that *Faith*, which howsoever it was tried, whether by *promises* of strange incredible things, or *commands* of very hard duties, (*killing* his *onely son*) did constantly approve it selfe to be a true *faith*, and so was accepted by *God*, without performance of absolute unsinning obedience, much more without performance of the *Mosaicall* law, (*Abraham* then being uncircumcised) which two things, one or both, are generally by *Saint Paul* meant by *works*. But then saith *Saint James, Abraham was justified by works, i.e.* his *Faith* did approve its selfe by *faithfull actions*, particularly

particularly by offering up his ſonne, that being an act of the greateſt *fidelity*, and ſincerity, and obedience in the world; and if in time of triall he had not done ſo, he had never paſs'd for the *faithfull Abraham*, had never been *juſtified*, *i. e. approved* or accepted by God, which is in effect all one with that which *Saint Paul* hath ſaid; neither one nor the other excluding or ſeparating *faithfull actions* or acts of *Faith*, from *Faith*, or the *condition of juſtification*, but abſolutely requiring them as the onely things by which the man is juſtified; onely *Saint Paul* being to deale with the *Jew*, who relyed, and depended on his *legall* righteouſneſſe, mentions the *works of the Law*, and excludes them from having any thing to doe toward *juſtification*, leaving the whole worke to *Faith*; and *Saint James*, dealing not with the *Jews*, but with another kinde of adverſaries, preſumptuous *fiduciaries*, hath no occaſion to adde that excluſive part to ſhut out *workes* which belonged onely to the *Jew*, but rather to prevent or cure that other diſeaſe, which he ſaw the minds of men through miſtake and abuſe of *Saint Pauls* doctrine poſſeſs'd with, or ſubject to, (thinking that a *dead habit of Faith* would ſerve the turne and miſtaking every ſlight motion or formall profeſſion (ſuch as *bidding the poore* goe, and be rich, and *giving them nothing*, v. 16.) for that habit of faith) and in oppoſition to that, reſolveth that the *Faith* which in time of triall, when occaſion is offered, doth not bring forth *acts*, is ſuch a *dead* carcaſſe of *faith* that *God* will never be content with, to the *juſtifying* or accepting of any or counting any, man (as *Abraham*) *his friend*; for ſuch are none, ſaith *Chriſt*, but *thoſe which doe whatſoever he commands them*, *John.* 15. 14.

S. *I thanke you for this very plaine delineation of* Abrahams *Faith: be onely now pleaſed, (to prevent any miſtake of mine) to change the ſcene, and bring home the whole matter to my owne heart, and tell me what is that Faith which is required of me, and which alone will ſuffice to denominate me a child of faithfull* Abraham, *and which will be ſure to be accounted to me for righteouſneſſe by God; And this you may pleaſe to doe onely with reflexion, and in proportion to what you have already told me of* Abraham.

C. I will obey you. The *faith* which is now required of you, and which *God* will thus accept to your *juſtification*, is a cordiall *ſincere* giving up your ſelfe unto *God*, particularly to *Chriſt*, firmely to

rely

rely on all his *promises*, and faithfully to *obey* all his *commands* delivered in the *Gospel*, : which will never be accounted by *God* that sincere cordiall *faith*, unlesse it be such as will (whensoever any triall is made of you) act and performe accordingly, *beleeve* what Christ hath *promised* in the *Gospel*, against all spirituall or worldly temptations to the contrary, and *practise* what *Christ commands* against all the invitations of pleasure or profit, or vaine-glory to the contrary; to which purpose it is, that Christ saith, that they *cannot beleeve, which receive the praise of men*, *John* 5. 44. by that one carnall motive, (and that now adayes a most prevailing one, the notion of *honour* being mostly taken from *Women* and *children*, and the worst of men, and so making all *vice* necessary to a good *reputation*, and all *vertue*, especially the most precious *Christian* vertues, *meekenesse*, &c. the onely *reprochfull* thing) by that one carnall motive, I say, as by an example or instance of the rest, illustrating this truth, that he that the *World*, or *Flesh*, or *Devill*, can carry away from the profession of, and obedience to *Christ*, is no son of the *faithfull Abraham*, no *beleeving Disciple* of his. For if it be said that *Abraham* was *faithfull* before those *acts* of his *faith*, at least before the second of them, that of *obedience*, being *justified* upon the *beleeving* the *promise* before, *Gen.* 15. and so that you may have true *faith*, before you produce these effects of it, at least, that by *beleeving* the *promises* of *Christ* you are so *justified*, without respect unto (or abstracting from) this *obedience* to his *commands*, I shall soone satisfie that scruple, by confessing the truth of it, as far as concern'd *Abraham*, on this ground, because *Abraham* was by *God* (who saw his heart) discerned to be *faithfull* before any of these *trialls*, nay had formerly given evidence of it, by *going out of his country*, at *Gods* command, which was an act of great [a] *obedience*, *Gen*, 12. 1. and *Heb.* 11. 8. And after, being tried at that time onely with a *promise*, he gave full credit to that *promise*, and still gave evidence of his *fidelity*, as fast as occasions were offered, which *God*, that saw no maim in him, did accept of, even before he had made those other trials. And proportionably it will still hold true of you, that if your heart be sincerely given up to *Christ*, if there be in you a resolution of uniforme *obedience* unto *Christ*, which the searcher of hearts sees to be sincere, and such as would hold out in time of temptation, this will bee certainly

[a] ὑπάκοην ἐξαλθεῖν.

accepted by *God* to thy *juſtification*; nay if *God* try thee onely with the *promiſe*, as (be it but this) that *God will give reſt to all that being weary come to him*, or for temporall things, that *he will never faile thee, nor forſake thee*, if thou doe thus come unto him, and confidently depend on the truth of this without any *doubting* or *ſtaggering*, this will be accepted by God to thy *juſtification*, without any further acts of *faith* or obedience to his commands, in caſe, or ſuppoſing, there were no ſuch *command* as yet given to thee, or no occaſion of obeying it: But now thy caſe being in one reſpect diſtinguiſhed from that of *Abrahams*, the whole *Goſpel* being already revealed and propoſed to thee, as a ſummary of what thou art bound to beleeve and what to doe, (and no need of any ſuch particular revelations of *Gods* will, either by way of promiſe or particular precept, as was to *Abraham*) the object of thy faith is already ſet thee, all the *Affirmations*, all the *Promiſes*, and all the *Commands*, yea and *Threats* of the *Goſpel*; and all theſe are to be received uniformly with a cordiall *faith* proportioned to each of them, *aſſent* to all his *affirmations*, dependence on all his *promiſes*, reſolution of *obedience* to all his *commands*, (even thoſe hardeſt ſayings of his, moſt unacceptable to fleſh and blood) and *feare*, and awe of his *Threats*, without any flattering fallacious hope of poſſibility to eſcape them. Thy faith, if it be true, muſt bee made up of all theſe parts, and not of ſome one or more of them; and then whenſoever any tryall ſhall be particularly made of thee, (in which kinde ſoever it happens to be firſt) thou muſt expreſſe and evidence thy fidelity, or elſe this *faith* will not at that time be accepted by God to thy *juſtification*, *i.e.* will not bee approved by him, or accounted for thy *righteouſneſſe*; and the ſame muſt be reſolved, when and how often ſoever occaſions ſhall offer themſelves either of *aſſenting* or *adhering*, or *obeying* or *fearing* God, (*i.e.* whenſoever any difficulty, or other temptation interpoſes in any one of theſe) for then it is with thee as it was with *Abraham* when *God* tempted him, and there is no hope of *Gods* approbation of thee to be had, but upon paſſing faithfully, (I ſay not, without all ſin, all blemiſh, all imperfection, but without all *falſeneſſe*, faithleſneſſe, hypocriſie) *honeſtly*, *ſincerely*, couragiouſly through ſuch trials. For though *God* may approve and *juſtifie* thy *faith* and thee before or without any triall, any performance

formance, (beholding all in the *heart* which men doe in the *actions*) yet when thoſe *trials* are made, and the performance not met with, 'tis then apparent even to men and thy owne ſoul, that thy reſolutions were not before *ſincere*, (*i. e.* thy *faith* true) and conſequently *God* that ſaw that, before thoſe trials, cannot be thought to have *juſtified* that unſincere reſolver, that dead, heartleſſe, liveleſſe *Faith*. But when upon ſuch trials *God* meets with his deſired expected returns, he then *juſtifies* the fidelity or *faith* of that man, and conſequently that man himſelfe, who hath ſhewed himſelf ſo *faithfull*; and ſo (by the purport of the *New Covenant*, through the ſufferings and *ſatisfaction* of *Chriſt*) he imputes not to that man the ſins of his former, nor frailties and infirmities of his preſent life.

S. *You have given me a large account of my demand, and I can finde nothing wanting to my preſent ſatisfaction, but the more diſtinct deſcending to the ſeveral parts, and branches of Faith, that I may more nearly look into the ſeverals of my duty in this matter, wherein I am ſo mightily concerned.*

C. I ſhall give you that without detaining you long, or adding much to what hath beene already ſaid, onely by giving you the *object* of true *faith*, which is of two ſorts; Either *God* himſelfe, or the *Word* of *God*; *God* who is *believed* in, and the *Word* of *God* as the *rule* of that *Faith*, or matter to be believed; and that *Word* entirely conſidered, ſignifying whatſoever I am (or may ever be) convinced to come from him, and in it (as it is now ſhut up, and compris'd in the *Books of Canonicall Scripture*) theſe ſpeciall parts, which doe divide the whole *Scripture* betweene them. 1. The *Affirmations* of *Scripture*, whether by way of *Hiſtoricall Narration*, or by way of *Doctrine*. 2. The *Promiſes* of *God*, both in the *Old* and *New Teſtament*, but eſpecially the *promiſes* of the *Goſpel*, both ſuch as belong to this *life*, and eſpecially thoſe that belong to another. 3. The *Commands* of *God*, whether the *Naturall Law* of all mankind written in our hearts by the finger of *God*, made up in the frame of the humane ſoul, and more clearely revealed both in the *Decalogue* and other parts of ſacred writ; or whether the *Commands of Chriſt*, raiſing nature to a higher pitch in the *Sermon on the Mount*, and ſuperadding ſome poſitive inſtitutions, as thoſe of the *Sacraments* and *Cenſures* of the *Church*, in other parts of the *New Teſtament*. 4. The *Threats*

of the *Goſpel*, thoſe terrours of the *Lord* ſet on purpoſe to drive and hazen us to amendment of our ſinfull lives. All theſe put together, are the adæquate object of our *Faith*, which is then cordiall and ſuch as *God* will accept of, when it affords to every one of theſe that reception which is apportioned to it, *aſſent* to the truth of the *Affirmations*, *fiduciall reliance* on the *promiſes*, *obedientiall ſubmiſſion* to the *Commands*, and humble *fear* and *awe* to the *Threats*.

S. *I cannot but acknowledge the truth of all this, but yet have ſome objection to propoſe againſt the laſt branch of it, wherein you make* fear of the threats *a part of* faith, *whereas* faith *ought to be* made perfect by love, *ſaith* Saint James; *and* Saint John 1 *John* 4.17. *tels us*, *that* perfect love caſts out fear; *and beſides* feare *including* doubting, *ſeems to be moſt contrary to* Faith.

C. That *the terrors of the Lord*, and threats of eternall puniſhment to all unreformed ſinners, are one part of the *Goſpel*, there is no doubt, and being ſo, they muſt needs be the object of our *faith*, and that *faith* deſcending to the heart, becomes that *feare* and *awe* forementioned (in the ſame kind, as *beleeving* the *commands* becomes *obedience*.) Thus in the caſe of *Noahs faith*, Heb 11. which was beleeving the *threats* of *God* againſt the old world, it is ſaid, *v.7.* that *Noah by faith* (being warned of God) being [a] *poſſeſt* with *a fear*, or *awe*, (to wit, of thoſe *threats*) *prepared an Arke*, &c. And ſo there can be no doubt of the truth of that doctrine, nor danger in the expreſſion. As for that place of *Saint Iohn*, [that *perfect love caſts out fear*] the *fear* which that excludes, is not the *fear* of *Gods wrath*, but of *perſecutions* and *temporall dangers*, for ſo that love of Chriſt, if it be *perfect*, ſuch as *Chriſts* was to us, *c.* 3. 16. which is refer'd to again, *c.*4. 17. *that as he is, ſo we ſhould bee in this world*, (or as he is in this world, whileſt here on earth, ſo *we ſhould be*) will make us venture any thing for the beloved, even *death* it ſelf, confeſſe him in time of the greateſt hazard; but ſure, not the diſpleaſing of *God* or torments of hell; and ſo that place is miſ-applied to this buſineſſe. And as little pertinent is the other part of the objection; that, becauſe *faith* is contrary to *doubting*, therefore 'tis not reconcileable with *fear*; For the *doubting*, which *faith* excludes, is the *doubting* of the truth of that which wee are commanded to *beleeve*. But the *fear* which we ſpeak of, ſuppoſes us to *beleeve*,

[a] εὐλαβηθεὶς.

believe, and not thus to *doubt*; and indeed is in this case the direct contrary to *doubting*, for when a *judgement* is *denounced* against me, then the lesse I *doubt* of the truth of the *denunciation*, the more I shall bee *afraid* of the *judgement*; and my want of *feare*, if it be at all rationall, must be founded and built in want of this *faith*, in *doubting*, or not *beleeving*. And indeed this *feare* is in some cases the onely, in all a most excellent, means to keep me safe, to help me *worke, and work out my own salvation*, and therefore *knowing the terrours of the Lord we perswade men*, saith the *Apostle*, the *terrours* are as fit to *perswade*, as the *love of God* to *constrain* us to perform our duty. As for the duty of *serving God without fear*, Luke 1. you have [a] formerly had an account of that; that it belongs not to this matter. [a] p. 72.

S. *You have satisfied my objection; I shall now more chearfully proceed. I have heard much of a* Generall, *and a* Particular *Faith, and that the* Generall *is little worth without the* Particular. *Tell me whether that be appliable to the Faith you now speak of.*

C. Being rightly understood it is.

S. *What then is the* Generall *and* Particular Faith *as it refers to the* Affirmations *of Scripture?*

C. The *Generall*, is a *beleef* of Gods *veracity*, that whatsoever is affirmed by him is infallibly true; the *Particular*, is the full giving up my assent to every particular, which I am convinced to bee affirmed by *God*, assoon as ever I am so convinced, or have means sufficient offered me so to convince me; And yet more particularly, the acknowledging of those truths which have speciall marks set upon them in Scripture to signifie them to bee of more weight then others, as, *that God is*, *Heb.* 11. 6. That *Christ* is the *Messias* of the world, the acknowledging of which is said *to be life eternal*, *Iohn* 17. 3. The *Doctrine* of the *Trinity*, into which all are commanded to bee *baptized*, and those other fundamentals of *faith*, which all men were instructed in anciently before they were permitted to be *baptized*, contrived briefly into the compasse of the *Apostles Creed*, a summary of *Christian* faith or doctrine necessary to be *beleeved*. *Vid. Cyril. Hieros. Catech.*

S. *What is the* Generall *and* Particular Faith, *as it refers to the* Commands *of the Gospel?*

C. The *Generall* is an *aſſent* to the *truth* and goodneſſe of thoſe *Commands* in *generall*, as they concern all men, that is, *believing* that *Chriſt* hath given ſuch a law to all his *Diſciples*, to all *Chriſtians*, and that that law is moſt fit to be given by him. The *Particular* is the applying theſe *Commands* to my ſelfe, as the neceſſary and proper rule of my life, the reſolving to perform faithfull *obedience* to them.

S. *What is it as it refers to the* Threats?

C. The *Generall* is to believe that thoſe *Threats* will be (and that it is moſt juſt they ſhould bee) executed upon all againſt whom they are denounced: The *Threats* under oath abſolutely, non-admiſſion into *Gods* reſt to all diſobedient provokers, *Heb.* 3.11. the *conditionall Threats* conditionally, i.e. *unleſſe we repent*, and uſe the means to avert them. The *Particular* is to reſolve, that except I get out of that number, I ſhall certainly find my part in them.

S. *What, as it refers to the* Promiſes?

C. The *Generall* is the *believing* the truth, infallible truth of the *Promiſes*, particularly of thoſe *promiſes* which concern the *pardon* of ſin, and *ſalvation*, (the looking at, and *receiving*, or *embracing* of *Chriſt*, as the onely *remedy* againſt ſin, the onely *propitiation* for it) which *Promiſes*, (the *object* of that *Faith*) being generally *conditionall*, not *abſolute promiſes*, great care muſt bee taken that the *Faith* be proportioned to the nature of the *promiſes*; As when the *promiſe* of *reſt* is made peculiarly to the *weary and heavy laden thus coming to Chriſt*, the *generall faith* is to believe undoubtedly, that this *reſt* ſhall bee given to all that perform this *condition*, to all humble faithfull penitentiaries; and to believe that it belongs either *abſolutely* to all, or to any but thoſe who are ſo qualified, is to *believe a lie*; No piece of *faith*, but phanſie or vain conceit, which ſure will never advantage, but betray any that depends upon it.

S. *What then, is the* Particular Faith *terminated in this conditionall* Promiſe?

C. Not the *believing* that the *promiſe* belongs *abſolutely* to me, (for it doth not, any longer then I am ſo qualified) nor the *believing* that I am ſo qualified, (for 1. perhaps I am not: and 2. that is no *object* of *faith*, no part of the *promiſe*, or of any other piece

of *Gods* word) but it is made up of these three things: 1. The confident perswasion that if I faile not in my part, *Christ* will never fail in his; if I doe repent, and lay hold on *Christ* for pardon, no power of heaven, or earth, or hell, no malice of *Satan*, no secret unrevealed *decree* shall ever be able to deprive me of my part in the *promise*. 2. A setting my selfe to performe the condition on which the *promise* is made; as when *rest* being promised upon condition of *coming*, I come upon that invitation, then this *coming* of mine may be called *particular application*; as when a *picture* is so designed and set, as to look on every one that comes in at the door, and on none else, the way to bee particularly lookt on, *i. e.* to *apply* the eye of the picture particularly to me, is to come in at that doore. And 3. the comparing the conditionall *promise* to my particular present estate by way of selfe-examination, and thence concluding upon sight of the condition in my selfe, that I am such a one to whom the *promise* belongs, and shall have my part in it, if I continue and persevere. The *second* of these, if it be reall and sincere, gives mee a [a] *certainty* of the *object*, seales the *promise* to mee in heaven, which will remaine firme, though I never know of it. The *third*, if it be on right judgment of my selfe, may give me the other [b] *certainty*, *i. e.* ascertain mee that I am in the number of Gods children; but there being so much uncertainty whether I judge aright of my selfe or no, and there being no particular affirmation in Gods word concerning the *sincerity* of my present, or *perseverance* of my future condition, that *assurance reflexive*, of which this is one ingredient, cannot bee a divine *faith*, but at the most an *humane*, yet such as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of life, having *finisht his course*, and *persevered*, Saint *Paul* could say without doubting, *henceforth there is laid up for mee a crowne of righteousnesse*. Which if another man bee not able to say with that *assurance*, 'twill not presently be want of *faith* in him, as long as this want of *assurance* proceeds not from any *distrust* of the truth of *Gods promises*, but onely from an *humble* conceit of his own repentance, that 'tis not such as *God* requires of him. And if that place, 2 *Cor.* 13. 5. [*Know ye not that Christ Jesus is in you, except you be reprobates?*] be objected, to prove that all are *Reprobates* that know not:

[a] *Certitudinem objecti.*

[b] *Certitudinem subjecti.*

not that *Chriſt* is in them; the anſwer will bee ſatisfactory, that
ἐν ὑμῖν. the words rendred [*in you*] ſignifie (very frequently in the *Scripture*, and peculiarly in a place parallel to this) *Exod.* 17.7. *among you*, or *in your congregation*. And ſo the ſenſe will be beſt diſſolved into a *queſtion* and *anſwer*, *Know you not* (by the miracles and preaching, the *demonſtration of the Spirit and of power*) *that Chriſt Jeſus is among you?* (by way of interrogation, for ſo 'tis in the *Greeke*, and the meaning appeares by the context to bee) *Know yee not, diſcerne you not, your ſelves, that the power of the Goſpel is come among you, by my Apoſtleſhip?* and then by way of anſwer. [*Except you be reprobates*] you are obdurate inſenſate
[a] ἀδόκιμοι. creatures, or [as our *Margent*, *Rom.* 1. 28. renders the [a] word) *void of judgement*, undoubtedly, unleſſe you doe.

S. *You have ſhewed me the difference betwixt* Generall *and* Particular Faith, *and I ſhall not follow that matter any farther, but I pray help me in one difficulty. We are ſaid in Scripture to be* juſtified by faith; *and we hear much talk of a* juſtifying faith, *I pray tell me what faith this is, to which* Juſtification *is attributed.*

C. Firſt, let me tell you that *faith*, in whatever acceptation, is no proper *efficient cauſe* of *juſtification*, for ſuch is onely *God* through the *ſatisfaction of Chriſt*, accepting our perſons and our weak performances, and *not imputing our ſins:* in which act nothing in us can poſſibly have any, ſo much as inferiour *inſtrumentall efficiency*; 'Tis true, the *habit* of *faith* may in ſome ſenſe bee called the *cauſe* of the *acts* of faith, and ſo of this act of *receiving* or *embracing* of *Chriſt*, in which ſenſe 'tis called the *eye* and the *hand* of *faith*, but then it is clear, that this *receiving of Chriſt* is a thing very diſtinct from *juſtification*, the one is clearly the *act of man*, the other of *God*; and therefore to conclude that *faith* is an *efficient*, though but *inſtrumentall* of *juſtification*, becauſe it is an *inſtrument* of *receiving Chriſt*, is no ſolid argument; and ſo in like manner from its *activity* in other things, to infer its *efficiency* in *juſtification*. The moſt that can be ſaid is, that 'tis a *condition* without which *God*, that *juſtifies* the penitent believer, will never juſtifie the impenitent infidell, and therefore 'tis obſervable that 'tis no where ſaid in *Scripture*, that *faith juſtifies*, but we *are juſtified by faith*, which particle [b] [by] is a peculiar note of a *condition*, not a cauſe.

[b] διὰ cum genitivo.

S. *But*

S. *But then what* Faith *is this which is the condition of our juſtification?*

C. That *faith* which wee ſhewed you was *Abrahams faith*: or in fewer words, the *receiving* the *whole Chriſt* in all his offices; as my *King*, my *Prieſt*, my *Prophet*, whereby I believe the *commands* as well as the *promiſes* of the *Goſpel*; or take the *promiſes* as they are, *i. e.* not as *abſolute*, but as *conditionall promiſes*. And this a cordiall *practicall belief*, a firm reſolution of uniform *obedience* and *Diſcipleſhip*, *faith made perfect by works*, Jam. 2. 22. Intimating, that without the addition of ſuch *works*, ſuch obedience *Evangelicall*, any other act, or part, or notion of *faith*, would be *imperfect*, unſufficient to this end, that is to our *Juſtification*. The ſame is called in a parallel phraſe, *faith* [a] *conſummate by love*, Gal. 5.6. (which indeed we render *working by love*, but the *Greek* and *Syriack* ſignifies *conſummate by love*) that is, by acts of *Chriſtian charity*, & therefore in two parallel places it is thus varied, in one we read, in ſtead of it, the *new creature*, Gal. 6.15. in another, *the keeping the commandements of God*, 1 Cor. 7.19.

[a] ἐνεργουμένη δι' ἀγάπης.

S. *But how then is it ſo often ſaid, that we are not juſtified by works*, Gal. 1. 16. and Rom 3. 28. *that we are juſtified by faith, without the deeds of the law?*

C. I have in effect already told you, and ſhall in a word again tell you. The word [*works*] and [*deeds of the law*] in thoſe places, ſignifies *legall* obedience, or circumciſion, and the like *Judaicall* out-dated *ceremonies*; and [*Faith*] the *Evangelicall* Grace of giving up the whole heart to Chriſt, without any ſuch obedience, or *Judaicall* obſervances; and ſo 'tis truly ſaid, *We are juſtified by faith without them*, i. e. without ſuch *works*, ſuch *obedience*: yet not excluding, but including that *Evangelicall obedience*, for without that *faith is dead*, ſaith *Saint James*, 2. 17. and then ſure not able to *juſtifie* any. And therefore you may obſerve in that *Apoſtles* diſcourſe, *Jam.* 2. he affirms that *Abraham was juſtified by works*, v. 21. and makes that a parallel phraſe to that of the *Old Teſtament*, *Abraham believed God, and it was imputed to him for righteouſneſſe*, v. 23. where, as [*juſtification*] and [*imputed to him for righteouſneſſe*] are phraſes of the ſame importance, ſo are [*works*] and [*believing*] alſo.

S. *The reaſon of it, I conceive, is becauſe faith always brings*

forth good works, or if it doe not, it is no true Faith.

C. I am not altegether of your opinion, for I conceive it very poſſible for me to *believe*, and yet not to *live* accordingly. The truth is, that is not a *juſtifying Faith*, or ſuch as even now I defined, and ſo no *true faith* in that ſenſe, but yet it may be a *true Faith*, for ſo much as it is; or, if you will, it is one part of *true Faith*, which is oft miſtaken for the whole; I may *truly*, without all *doubting*, *believe* the *promiſe* of mercy and ſalvation to the true penitent, and none elſe, which *belief* is very fit and proper to ſet me a reforming and amending, and yet 'tis poſſible for temptations of carnall objects to perſwade mee to deferre this duty, nay never to think fit to ſet my ſelf to the performance of it, the preſent *pleaſures of ſin* may out-weigh in my debauched choice thoſe future ſpirituall joys; nay, I may ſee and like them, and yet for the preſent embrace the contrary, the *will* of man being a *middle free faculty*, not abſolutely obliged to doe or chooſe what the *underſtanding* judgeth moſt honeſt, *i. e.* what *Reaſon* and *Faith*, and the *Spirit* of *God* commandeth to be done. The truth is, if this *faith* get once to be radicated in the heart, to rule and reign there, if the *will* chooſeth what *Faith* recommendeth, then it bringeth forth all manner of *good works*; and ſo then 'tis the conſummation of that former act of *Faith* by this latter; or (in the words of *Saint Paul* and *Saint James*) the *conſummation* of *Faith* by *Charity* and *good works*, that *God* accepteth in *Chriſt* to *juſtification*, and not the bare aptneſſe of *faith* to bring forth *works*, if thoſe *works* by the fault of a rebellious infidell *will* be not brought forth.

S. *But is there no one peculiar act of* Faith *to which* juſtification *is particularly imputable?*

C. That to which *juſtification* is promiſed, is certainly the giving up of the whole ſoul intirely unto *Chriſt*, accepting his *promiſes* on his *conditions*, undertaking *Diſcipleſhip* upon *Chriſts* tearms; But yet 'tis poſſible that ſome one act of *faith* may be more excellent and acceptable in the ſight of *God* then others; as that *humble act* of the faithfull *ſervant*, that when he hath done all, acknowledges himſelf *unprofitable*, and ſo *excludes all glorying*, (which the *Apoſtle* makes very neceſſary to *juſtification*, Rom. 4.) expects all good from *Gods* free mercy in *Chriſt*, without any reflexion on any of his own performances; or again, that of *full truſt*, *affi-*

ance,

acne, reliance, rolling ones self on *God*, *depending* on his all-sufficiency in the midst of all difficulties, on the *fidelity* of him that hath *promised*, when all worldly probabilities are to the contrary; but then this must be accompanied with other *acts* of *faith*, when occasion is offered for them, and with use of the means prescribed by *Christ*, or else *reliance* may prove *presumption* after all. And however it is, *we must add to our faith, vertue, &c.* or else our *faith* may still be *dead*, liveless, *being alone*, that is, unable to stand us in any stead to the desired end.

S. *I could hear you and propose scruples to you much longer on this argument, but I desire to carry away onely so much of this subject of Faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on this theme, and therefore I shall importune you no farther about it; but yet only vary, not end your trouble, and advance to the next Theologicall Grace, that of* Hope, *and desire your directions in that particular.*

C. This *grace* is subject to some mistaking, and therefore I shall desire you to mark carefully what I conceive of it. Of Hope.

S. *What is Hope?*

C. It is a *patient* comfortable *expectation* of the performance of of *Gods promises*, belonging to *this* life, or a *better*.

S. *What is the ground of Hope?*

C. Some sure word of *promise* assented unto by *faith*.

S. *What is the object of Hope?*

C. It is made up of two things; 1. The thing *promised*, 2. The *Cause* or *Authour* of it. 1. The thing *promised*, or the performance of that *promise*. Such is the *Resurrection of the dead*, which nature cannot help us to see any thing into, but being believed by *faith*, becomes the object of *Hope*. And 'tis observable, that seven times in the *Acts* of the *Apostles*, the word *Hope* referres to this one object, the *resurrection* or future state or life in another world; which indeed is the supream object of the *Christian hope*, and all other things but in an inferiour degree, and as they refer to that, and in order to that great treasure of our *rejoycing*. Though the truth is, as there be *promises* of *this life*, as well as of another, (as that *God* will give us all things necessary for us, and the like) so is there a *Secular Hope*, or an *Hope* of *this life*, and an object of that *Hope*.

S. *What is that Secular Hope?*

C. A *reliance on God*, that he will ſend me whatſoever is good for me.

S. *What is the object of that Hope?*

C. Good ſucceſſes, good things.

S. *Am I bound to hope that all things that are good for me, ſhall befall me?*

C. I muſt anſwer you with ſome caution: *Firſt*, thoſe *promiſes* are conditionall, *All things ſhall tend to good to them that love God.* If we be *lovers* of *God*, then that *promiſe* belongs to us, not elſe. And conſequently then we are to *hope* it, not elſe; *Yee that fear the Lord, hope in the Lord*, ſaith the *Pſalmiſt*.

S. *But is every true ſervant of God bound to hope, that God will give him all ſecular good things, as wealth, peace, honour, and the like?*

C. There is another *condition* required in him firſt before that *promiſe* belongs to him, and conſequently before he is bound to that *hope*.

S. *What is that?*

C. To *pray* for them, for the *having and finding*, is promiſed to none but to them which *aſk* and *ſeek*; yea, and to uſe the meanes ordinary and lawfull; which are in order to that end, as *labour*, and the like, (among which, *mercifulneſſe* and liberality is one, to which the *promiſe* of *ſecular wealth* is moſt frequently made, and the contrary threatned with *want*:)

S. *Well then, muſt the ſervant of God having prayed, and uſed thoſe means, hope and be aſſured that that which he thus prays for ſhall be granted him?*

C. Yes: either *formally*, or by way of *æquivalence*; either that, or ſomething that is better; or again, either now, or when *God* ſees fitter for him: for this muſt be allowed *God*, to be able to *chooſe* for us better then we can for our ſelves, both for the thing it ſelf, and the time of conferring it. For many times, that which we aſk, would, if it ſhould be granted, be worſe for us, and perhaps tend to our deſtruction; and then *God* by denying the *particular* matter of prayers, doth grant the *generall* matter of them, which always is that which is *beſt* for us. Sometimes again, he deferres to grant, that we may re-inforce our impreſſion, *pray* more ardently, and for us to bee ſo exerciſed in *prayer* and *hope*, is beſt for us alſo.

S. *Are*

S. *Are we bound then thus to expect and hope, in every thing that we pray for?*

C. Yes, we are, and the want of that is the ſin of *wavering* or *doubting*, noted by *Chriſt* and his *Apoſtles*.

S. *Well, but you told me there was another part of the object of Hope, beſides the thing promiſed, which you called the cauſe or author of it. What is that?*

C. The *perſon* that is to make good this *promiſe* to mee, which is *God* himſelf. And therefore we are ſo often exhorted *to hope in the Lord, &c.* For as in the other affections, wee are not only *angry* at the *injury*, or the provoking thing done to us, but at *him* that did it, and we doe not onely *fear pain* and puniſhment, but *him* alſo that can inflict it on us; ſo we doe not onely *hope* for *heaven*, or for any other good thing, but for *God* as the *Fountain* of our bliſſe, and through whoſe mercy it is that it befals us. This is called *hope in him*, or (as it ſhould rather be rendred) *hope on him*, 1 John 3.3. And this is a ſpeciall act of *Chriſtian hope*, to be thus unbottom'd of our ſelves, and faſtned upon *God* with a full reliance, and truſt, and dependence on his mercy.

S. *I thank you for this direction. Give mee leave to proceed. What be the ſeaſons and opportunities of this hope?*

C. 1. Time of *tribulation*, Rom. 5.4. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Where the [a] word, which wee render *experience*, ſignifies being *approved upon a triall*, and the ſenſe runs thus. *Tribulation* is a ſeaſon and a means to work *patience*, and that *patience* to produce *approbation*, as of one that is *tryed* in the fire, and hath paſt the teſt; And this is a means to work an *hope* or expectation of reward, and that *hope* will not confound or *ſhame*, that is, *deceive* any that relies on it, and beſides will keep from being *aſhamed* of thoſe ſufferings, and make us rather glory, *v.*3. that is, *rejoyce* in them, as in the moſt benigne auſpicious ſigns, that in another world there is a *reward for the righteous*, becauſe in this life 'tis the contrary rather. So *Rom.* 12.12. *Rejoycing in hope*, and *patient in tribulation*, are joined together. 2. Time of *temptation*, when ſome preſent delight is ready to invite to ſin, or preſent bitterneſſe to deterre from the ways of *God*, then the *hope* of future joys (to be exchanged for that bitterneſſe, and to out-vy

[a] δοκιμὴ.

and preponderate that pleasure) comes in seasonably. 3. The time of *mourning* for the dead, which the assured *hope* of a *Resurrection* will moderate and alleviate.

S. *You told me the ground of Christian hope was the promises. I pray, is a man to hope for nothing but that for which he hath some promise in Scripture?*

C. He may perhaps *lawfully hope* for some things for which there is no *promise*, so there be nothing to the contrary; but then this is not the *grace of hope*, but a good *naturall assurance* or *confidence*, which *Aristotle* obserues[a] *young men to be full of*, and *old men not so inclined to*. But if it be for any spirituall matter, it is (if it be not grounded on some *promise*) but *presumption*.

[a] νεότης ἐλπίδος πλήρης, γῆρας δυσελπίδες.

S. *There is no promise in Scripture for every particular mans eternall salvation, yet sure every man is bound to hope he shall be saved.*

C. This is the mispriſion I desired to anticipate and forestall in you, and now I must be fain to cure, seeing I could not prevent it. To which purpose you must again remember, that *Gods promises* being the grounds of *hope*, and those *promises* being but seldome *absolute*, mostwhat *conditionate*, the *hope* (if it be the *Christian* grace of *Hope*) must bee proportioned and attemperate to the *promise*; and if it exceed that temper and proportion, it becomes a tumour and tympany of *hope*. For example; that there shall bee another state or life after the end of this, both for just and unjust, there is an *absolute promise*, and therefore every man may justly hope for that, though to the ungodly it be matter rather of *fear* then *hope*: but for a happy or joyfull resurrection to life, a blessed future state, there is no *absolute unlimited*, but *conditionall limited promise*, to the true penitent believer, and to none else: for to all others God hath sworn, they *shall not enter into his rest*. And then he that is such, may no more *hope* for his part in the *resurrection of the just*, then for the most impossible thing: or if hee doe *hope*, that *hope* will stand him in no stead, will never make that true by hoping it, which was otherwise false; *The hope of the hypocrite shall perish*, saith *Job*, and so the carnall impenitent, his *hope shall perish also*, sure will never be able to keep him from *perishing*.

S. *What then is the Christian hope in this particular?*

C. It

C. It is an *assurance*, 1. That though my sins be never so great, they *may* be pardoned *me*, if the *condition* to obtaine that pardon bee not neglected. 2. *To hope* chearfully and confidently upon the observation of those means. 3. (Which is the prime act and evidence of the *Christian hope*) to set industriously and piously to the performance of that *condition* on which the *promise* is made: as *Saint John* saith, *Every man that hath this hope purifies.* And 4. upon *view* of the *sincerity* of that performance of mine, to *hope* comfortably and chearfully for *Gods* performance. In brief, the *hypocrite* or unreformed sinner may have some roome for *hope suppositively*, if hee doe change and repent, the honest penitent may *hope positively*. The former may *hope* as for a future possibility, the latter at the present as for a certainty. But the latter of these, is the onely *Christian hope*. For by this you shall know a *Christian hope* from all other, that hee that *hath it purifies himself*, 1 John 3. 3. The *hypocrite* or carnall man *hopes*, and is the wickeder for *hoping*, hee *fears* nothing, and so discernes not the necessity of mending; The best way to reform such a man, is to rob him of his *hope*, to bring him to a sense of his danger, that hee may get out of it, to conduct him by the gates of *hell*, to a possibility of *heaven*. But the *Scripture-hope*, the [*this hope*] as *Saint John* cals it, *i. e. the hope of seeing God*, 1 John 3.2. being grounded on *conditionall promises*, (and that *condition* being *purity*, *holinesse*, *without which no man shall see the Lord*) sets presently to performing that *condition*, that is, to *purifying*, according as you shall see the practice of it in *Saint Paul*, 2 Cor. 7.1. *Having therefore these promises*, (what *promises? conditionall promises*, c. 6. 17.) *let us purifie our selves*, &c.

S. But is not despair a sin? and doth not that consist in not hoping for heaven?

C. The want of the *Christian hope* is a *sinfull despair*, but not the want of all kind of *hope*; the thinking it impossible his sins should be forgiven, though he should be never so truly penitent, is a sinne, but that rather of *infidelity*, then *despaire*, it being the dis-believing an eternall truth of Gods. A consequent of this indeed may bee *desperation*, (as on the contrary, *hope* is a consequent superstructed on *faith*) to wit, when he that believes himself uncapable of *pardon*, goes on without any care or thought of *reforming*, such

such an one we vulgarly call a *desperate person*, and that sure is a most damning *sin*; but for him that lives an impenitent sinner, not to *hope* for mercy, as long as he doth so, is sure no sinne *superadded* to his impenitence; his *impenitence* is a *sinne*; but that being supposed, his not *hoping* is but duty and justice; the contrary would be a greater sin and a more *desperate* signe. So that not every not *hoping* for Heaven is the *sinne* of *Despaire*, but rather the peremptory contempt of the *condition*, which is the ground of *Hope*; the going on (not onely in terrours and amazement of conscience, but also) boldly, hopingly, confidently, in wilfull habits of sinne, which therefore is called *desperatenesse* also, and the more *bold* thus, the more *desperate*.

S. *But what if a godly penitent man should either doubt of his salvation, or not hope at all for it?*

C. If that *doubting* or not *hoping* be only grounded in a false judgement of his owne repentance and sincerity, in conceiting too meanely of himselfe, in thinking himselfe no true penitent, when he is, this will not be the *sin of Despaire*; no nor *infidelity* neither: because if he could *believe* his penitence sincere, (the want of which *beliefe* is not the dis-believing of any part of Gods word, because that saith nothing of *him* particularly) he would assuredly *hope*; and now that onely his *humility* makes him so comfortlesse, there is certainly no sinne in that.

S. *But what if a sinner be so overwhelmed with sorrow, as not to lay hold on the promises at all, is not this the sinne of Despaire?*

C. The triall of him will be by examining whether he *purifie* or no, that is, whether his sorrow bring forth fruits of amendment; if so, this is not the *sin* of *Desperation* yet; he hath the *Grace* of *Hope*, which brings forth fruits of *Hope*, though it be clouded over with a melancholy vapour, that it be not discernible even to himselfe. But if this trouble of mind set him a sinning farther, like *Judas*, who had *sorrow*, but then killed himselfe, this is *Despaire* indeed.

S. *I shall sollicite you no further in this point, but for your prayers that God will keep me from all premature perswasion of my being in* Christ, *that he will give me that Hope that may set me a purifying, and not suffer me to goe on presumptuously or desperately in any course. Onely upon occasion of this Grace of Hope, give me leave to aske you whether he that now lives in sinne, and hopes he*

shall

ſhall one day repent, and goe to Heaven, (this Repentance and that Heaven, being a future good, and ſo the object of Hope) may be ſaid to have the Grace of Hope, in any kind.

C. By no meanes. Becauſe *God* hath made no ſuch *promiſe* that he *ſhall* repent, nor without *Repentance*, that any man ſhall have Heaven. This is a ground-worke of carnall ſecurity, and no degree of the *Grace of Hope*.

S. *Once more: May hee that hath gone on in a continued courſe of ſinne, and at laſt is overtaken with Gods judgements, (and ſeeing Hell gates open upon him, doth grieve for his former wicked life, and upon that hopes for mercy) be conceived to be ſaved by that Hope?*

C. I liſt not to paſſe ſentence on any particular, becauſe I cannot throughly diſcern his ſtate; onely I can ſay in generall, I know no *promiſe of pardon* in *Scripture*, to a bare *death-bed ſorrow*, becauſe indeed none to any *ſorrow* at any time, but that which is [a] *Godly ſorrow*, *which worketh Repentance*; which *Repentance*, as it is available, if true, though never ſo *late*, ſo is ſeldome true, when it is *late*, nor can well bee knowne to bee true, but by perſevering fruits, which require *time*. And though a ſerious purpoſe of amendment and true acts of *contrition*, before or without the habit, may be accepted by *God* to my ſalvation, yet in this caſe there is no ſure judgement, whether this *purpoſe* be *ſerious*, or theſe *acts* true *acts* of *contrition*. And ſo in this caſe, there is no ſure foundation for his *hope*: and then a groundleſſe *hope*, or a bare *hope*, without the other conditions, to which the *promiſes* belong, will never be able to ſave any.

[a] λύπη κατὰ θεόν.

S. *Shall wee now proceed to the third grace, that of* Love *or* Charity? Of Charity.

C. Moſt willingly: it is a precious *grace*, and that which *Saint Paul* prefers before *Hope* and *Faith*.

S. *But is any grace to bee preferred before that of Faith? (I thought that had been the moſt neceſſary Goſpel-grace.)*

C. It is moſt certain there is, (*Faith* being taken in that *notion*, which, I told you, belongs to that place) becauſe *Saint Paul* hath affirmed it, that *charity is the greateſt of the three*, 1 Cor. 13. 13. And it is as ſure, that no other *Scripture* hath contradicted this; and although very great things are ſaid of *Faith*, as of the

onely condition of *Justification* and *Salvation*, yet, 1. This is when it is in conjunction with *Charity*, *Faith consummate by love*. And 2. 'tis observable, that the most *imperfect* things are always the most *necessary*, and consequently the great *necessity* of *Faith* is no argument of its *dignity* in comparison of this other *grace*. For indeed *Faith* is *necessary*, as that without which *Charity* cannot be had, but then this alone is insufficient to save any, if *Charity* be not added to it. *Faith* is the *foundation*, which though it be the most necessary part of the building, yet is it the lowest and most imperfect: *Charity* the *superstruction*, which is never firmly built but when grounded in *Faith*, and when it is so, it is far more excellent then its foundation. Besides, *Charity* is a Grace not outdated in *heaven*, as *Faith* and *Hope* are.

S. *But what is Charity?*

C. The sincere love of God, and of our neighbour for his sake.

S. *Wherein doth the love of God consist?*

C. As love in its latitude is of two sorts, of *Friendship*, and of *Desire*; the 1. betwixt *friends*; the 2. betwixt *lovers*; the 1. a *rationall*, the 2. a *sensitive love*: so our *love* of *God* consists of two parts, 1. *Esteeming*, prizing, valuing of *God*; 2. *Desiring* of him.

S. *How shall I know whether I doe* esteem God *as I ought to do?*

C. If you would be content to *doe* any thing, or *suffer* any thing rather then lose his *favour*, rather then displease him. *If you love me* (saith he) *keep my Commandements*. And therefore *loving* him and *obeying* him, *love* and *works*, (to wit, *Evangelicall* works) are taken for the same thing in *Scripture*.

S. *How must this love be qualified?*

C. The speciall *qualification*, or rather indeed essentiall property of *Charity*, is the *sincerity* of it, as that is opposite to *hypocrisie* or a double heart, or divided love, or joining any rivall or *competitour* in our hearts with him. The *loving God* above all, and all other for his sake, this is set down both by *Moses*, *Deut.6.5.* and *by Christ*, *Matth.22.37.* and *Mark* 12.30. & *Luke* 10. 27. (with a little variation by *Saint Mark*) in these words; *Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy mind, and with all thy strength.* The *Heart*, as I conceive, signifying the *Affections*; The *Soul* the *Will*, or elective faculty; The *Minde* the

the *underſtanding* or rationall faculty; And the *Strength* the powers of the *body* for action; and all foure together, making up the whole man, and the word *All*, affixt to each, not to exclude all other things from any *inferiour* part in my *love*, but onely from an *equall* or ſuperiour intereſt to exclude a *partiall*, or a *halfe love*.

S. *What are the motives that may ſtirre up this love in my heart?*

C. 1. The conſideration of *Gods* infinite *eſſence*. And 2. of his moſt *glorious Attributes*. And 3. of his bounteous *actions* towards us in *creating*, *redeeming*, *preſerving*, and *providing* ſuch rewards for thoſe that *love* him.

S. *What is that other part of Love which you call the* Deſiring *of him?*

C. The *actuall appetition* or faſtening our affections on him, deſiring to enjoy, 1. his *Grace* or ſanctifying Spirit here, and 2. the perpetuall *viſion* of him hereafter. The former part of this is called, *hungring and thirſting after righteouſneſſe*, a *hatred* and impatience of *ſin*, a deſiring to be out of that polluted condition, and to bee made like unto *God* in holineſſe and purity, (and you may know the *ſincerity* of that, 1. by *aſſiduity* and frequency and fervency in prayer, that way of converſing and communing with *God*, a moſt infallible concomitant of this kind of *love*; 2. By *loving* and ſeeking the means, 1. of *reſiſting* ſin, and 2. of *receiving*, and 3. of improving of *Grace*; that one principall *deſire of Davids, That he might dwell in the houſe of the Lord all the dayes of his life, to behold the fair beauty of the Lord, and to viſit his Temple.*) The latter part of this is called by the ſame *David*, the *longing of the ſoul* after *God*; by *Saint Paul, deſiring to be diſſolved and to be with Chriſt.*

S. *What are the motives to this kind of Love?*

C. 1. Gods *loving us firſt*, and dying for us, an expreſſion of that *love*, able to *conſtrain* and extort a reciprocation or return of love. 2. The true ſuperlative *delight* even to fleſh and bloud, that is in ſanctity, and the *practice* of *Chriſtian* vertues beyond all that any *ſenſuall pleaſure* affords, ſo great, that when they are expreſt by the *Apoſtle* in theſe words, 1 *Cor.* 2. 9. [*Neither eye hath ſeen, nor eare heard, neither hath it entred into the heart of man to conceive*

what things God hath prepared for them that love him] (which in that place clearly belongs to the *hidden wiſdome of God*, v. 7. and the *deep things of God*, v. 10. and the *things that are freely given to us of God*, v. 12. the ſpirituall *Manna* or *preparation* for the lover of God to feed on) they are ordinarily miſtaken for the deſcription of *Heaven*. 3. Thoſe joys in the viſion of *God* in another life, thus deſcribed by the *Pſalmiſt*, *In thy preſence are fulneſſe of joys, and at thy right hand pleaſures for evermore.*

S. *Well, you have gone through the two parts of the love of God; And told me that the ſincerity required in it, requires me to love God with all my heart. May not I then love any thing elſe but God?*

C. You may, but with theſe conditions; 1. That it be not ſome prohibited object, as *the world, and the things of the world*; that is, any thing that is *vain*, or *ſinfull* in it, *for if any man love the world, the love of the Father is not in him*, 1 *John* 2. 15. 2. That it be in a degree inferiour to the *love* of *God*, thus *God* being *loved* above all, other things may lawfully in a lower degree bee *loved* alſo. 3. That thoſe other things be *loved* for Gods ſake, and in that order that he preſcribes them.

S. *But may not the outward expreſſions of love in many good Chriſtians be greater to ſome other object, then to God? or is this inconſpatible with the ſincerity of the love of God?*

C. Our *love* of God may be *ſincere*, though it be accompanied with ſome *frailties*; now the *ſenſitive* faculty may have a *ſenſitive love* of ſome *ſenſitive* objects; which though it be moderated ſo, as not to fall into ſinne either in reſpect of the *object*, or the *exceſſe*, yet through the nature of mans ſenſe may expreſſe its ſelfe more *ſenſitively* toward that inferiour object, then toward God himſelfe; and this is a piece of humane frailty, not to be wholly put off in this life. And yet for all this, the *love* of God may bee more deeply *radicated* in that ſoul; and that will be tried by this, that if one were to be *parted* with, I would *part* with any thing rather then God. But that not to be judged, by what I would anſwer, if I were asked the queſtion; nay, nor what I would reſolve at a *diſtance*, but in time of *temptation* and actuall competition betwixt God and that any thing elſe, that could not bee held without ſinning againſt God, what then I would really doe. This may

beſt

best be understood by that other passion of *sorrow*. I may *weep* more for the losse of a *friend*, then for my *sins*, yet my *sorrow for sin* may be the deeper and more durable *sorrow*, though it bee not so profuse of these *sensitive* expressions. So may, and must our *love* of God be most firmly rooted, though not so passionately exprest, as through the infirmity of our flesh, and neerenesse of other objects to it, our *love* to them is wont to be.

S. *Shall we proceed to the other branch of Charity, that of our Neighbour, and first, what doe you mean by the word* Neighbour?

C. Every man in the world, for so *Christ* hath extended the word, *Luke* 10.36,37. not onely to signifie the *Iew* in relation to the fellow *Iew*, who was the *Old Testament-Neighbour*, but to the *Samaritan*, in relation to the *Iew*, *i.e.* to him that was most hated by him, as appears by the parable in that place.

S. *What is the love of my Neighbour?*

C. 1. The *valuing* him as the *Image* of *God*, one for whom *Christ* died, and one whom *God* hath made the proxy of his love, to receive those effects of it from us, which wee cannot so well bestow on God. 2. The *desiring*; And 3. The *endeavouring* his good of all kinds.

S. *In what degree must this be done?*

C. As I desire it *should be done to my self.*

S. *How is that?*

C. Why, in all things to deal with other men as (if I might be my own chooser) I would wish that other *men*, nay *God* himself, should *doe to me*. This will certainely retaine mee within the strictest bounds of *justice* to all men I have to deal with, (because it is naturall to desire that all men should deal justly with mee) and teach me all *mercy* to others both in *giving*, and *forgiving*, and *blessing* them, because I cannot but desire that *God* should be thus *mercifull* to me.

S. *But will not my love of God be sufficient (without this other love of my neighbour) to denominate me charitable?*

C. It will not, 1. Because this *loving* my *neighbour* is one, nay many of the *Commandements* which he that *loveth* God must *keep*, 1 *John* 3.23. 2. Because God hath pleased to appoint that, as the *test* of the sincerity of the *love* of God, in judging of which wee might otherwise deceive our selves, and prove lyers, had we not

this evidence to testifie the truth of our *love*, according to that of *Saint John*, 1 *Epist.* 4. 10. *For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?* Which place argues that all the arguments or motives which we have to *love* God, we have to *love* our *brother* also, God having devolved all his right to our *love*, upon our brethren here, (and therefore interpreting whatsoever is done to them as done to himselfe) not so as to devest himselfe of it, but to accumulate it on this image here below, communicating all his claimes to it, to which claimes of God our relation to our *brethren* superadding one more, that of *acquaintance*, and affinity of our humane nature, expresst by those words, [*his brother whom he hath seen*] it follows in all necessity, that he that *loves* not his *brother*, that behaves not himselfe to all men, *superiours, equals, inferiours, straugers, friends, enemies, Turks, Iews, Heathens, Heretiques, sinners*, according as the rules of *Christian charity*, of justice and mercy oblige him, is not a lover of God.

S. *Is there any more that I need know concerning this grace?*

C. No more at this time. The particulars farther considerable will come in our rode hereafter.

S. *Your proposed method then leads me to* Repentance *next; what is* Repentance?

Of Repentance

C. A change of mind, or a conversion from sin to God. Not some *one* bare *act* of *change*, but a *lasting* durable state of *new life*, which I told you was called also *Regeneration*.

S. *But is not Regeneration an* Act of new *birth?*

C. Not only that, but it is also the *state* of new *life*, (called the *New creature*) *living a godly life*, or such as will become the sons or children of God, for the *Scripture*-phrase, to bee *regenerate*, or *born* * *again*, or *from above*, is all one with being a *child of God*, that is, one, who, as he hath his seed of new life from the *Spirit of God*, so returns him the obedience of a *son-like* gracious heart, lives like a son in his family, and never goes from him with the *Prodigall into the far Countrey*.

* ἀνωθεν.

S. *Of what parts doth Repentance consist?*

C. Not properly of any, it being nothing else but a *change of mind* or *new life*; yet there are many preparatives in the passage to this state, every of which doth also in some measure accompany it where ever it is.

S. *What*

S. *What are those preparatives then?*

C. 1. *Sense of sin.* 2. *Sorrow* or contrition for sin. 3. *Confession* of sin. 4. *Disclaiming*, forsaking, resolving against sin.

S. *Wherein doth the* Sense *of sin consist?*

C. In discerning, 1. The *Odiousnesse.* 2. The *Danger* of it.

S. *What Odiousnesse?*

C. 1. How it *displeaseth* God, and makes us odious in his sight. 2. How it *defiles* and defames us, turns the *members of Christ into members of an harlot.* 3. Makes us *odious* to all good men. 4. Makes us uncapable of heaven, wherein *nothing shall enter that defileth*, Rev. 21. 27.

S. *Wherein doth the* Danger *consist?*

C. In bringing, 1. the *curses* of this *life* upon us: 2. temporall *death*: 3. eternall plagues and *torments* in another world.

S. *What then is a* Sense *of these?*

C. 1. A *conviction* of the truth of these. 2. A serious *consideration* and pondering of this important truth as it concernes our endlesse weal and woe. 3. A being *affected* with it, so as to humble our soules in that *sense*, which leades to *sorrow* and *contrition.*

S. *What is sorrow and* contrition *for sin?*

C. A being *grieved* with the *conscience* of sin, not only that we have thereby incurred such *danger*, but also that we have so unkindly grieved and *provoked* so good a *God*, so compassionate a *Father*, so gracious a *Redeemer*, so blessed a *Sanctifier.*

S. *Is it not sufficient to grieve in respect of the danger and damnation which sin betrays me to? and is not such grief* contrition?

C. No, it is but *attrition* (as the *Schools* use to speak, a *fretting* of the heart, not *breaking* of it) which any man living would have, when he saw such *danger* near; he would be *prickt at heart*, and be ill pleased to see *hell* gaping upon him: and you may observe, that where such *present danger* is the onely cause of *sorrow*, when that *danger* is over, there seldome or never follows reformation. And therefore that opinion and doctrine of the *Papists*, who teach that this *attrition* (or *sorrow*, that we shall be *punished*) without producing *amendment* of life in the sinner, yet by the *power of the Keys*, *i. e.* by the *absolution of the Priest*, is turned into *contrition*, is a most

most unkind deceit of souls; for there being no *promise* of *Scripture* that such *attrition* alone, or *flying* from the *wrath to come*, *Matth.* 4. shall bee sufficient to obtain pardon without *bringing forth meet fruits of repentance*; the *Priest* that *absolves* any on no better grounds then those, goes beyond his *commission*, and by telling a *lye*, can never make that *lye* become truth, by *absolving* an *uncontrite* sinner, cannot sure make him *contrite*, either in reality, or in *Gods* acceptation of him; because he hath not promised to accept any, but the *broken and contrite*; and therefore not any thing else in stead of *contrition*.

S. *What think you then of that sorrow and compunction, that the approach of death and terrours of the Gospel bring men to?*

C. If it be a bare sorrow and *compunction*, only respecting those present terrours, and advancing no higher, then certainly it hath no *promise* of mercy belonging to it. But if that which begins thus, by *Gods* mercy allowing of time, and by his grace using these terrours for the softning of the heart, improve farther into sorrow for displeasing of *God*, and from thence into a reall sincere resolution to amend and forsake sin, then these *superstructions* have a promise of mercy belonging to them, though that *foundation* had not. The onely thing then in this matter to bee considered, is, whether it bee thus improved or no: and that no man can certainly judge of, neither *Confessor* nor *Patient* himselfe, but by the fruits of it afterwards in time of temptation. For 1. the man himself may through self-love take that for *godly sorrow* and resolution of amendment, which is onely *sorrow* for his own *danger*, and willingnesse to avoid that: and again, when forain temptations are out of the way, and by disease, &c. inner flames quencht in him, hee may *resolve* against those sins which before he had liv'd in; or, by way of naturall revenge, he may vow never to return to those sinnes which he hath had such experience of, for the emptinesse and damningnesse of them, and so think himselfe a compleat penitent. And 2. the *sensitive* expressions being oft as great for the one as the other, nay greater for *danger* then for *sin*, and from *weaknesse* of *body*, then *change* of *minde*, the *Confessor* may easily mistake likewise; but when *God* pleaseth to restore health and strength, when those present apprehensions are over, and *temptations* of the world and flesh return again, and perhaps some new that were not before in his rode,

tode, then if the *ſorrow* continue as great, and the *reſolution* as earneſt, and perſevere to hold out in deſpight of temptations to the contrary, and take not up any new ſinnes in exchange for the old; this is a comfortable evidence, that that *ſorrow* was *contrition*, and that *reſolution* a ſincere *reſolution*. But if this time and means of triall being allowed, the matter prove otherwiſe, if the penitent return to his *vomit* in ſpight of the *loathſomeneſſe* of it, if he overcome his diſlikes to ſin, and ſo fall back to his former jollity, and luxury, or in ſtead of thoſe nauſeated ſins, make ſome other choice of a *new path* to hell, entertain *covetouſneſſe* in ſtead of *prodigality*, *ſpirituall pride* in ſtead of *carnall ſecurity*, *envy*, *malice*, *ſedition*, *faction*, in commutation for *luſt*, and the like: this is a demonſtration that that *ſorrow* was not *contrition*, that *reſolution* no ſincere *reſolution*, and conſequently that if that man had then died, there would not have been found any thing in him, which *God* hath *promiſed* to accept of. But if the caſe be ſet in a third or middle way, that the *Patient* die before any ſuch *triall* hath been made, either to evidence the ſincerity or unſincerity, then that which remains for us, is, not to *judge*, but to leave him to *Gods* inſpection, who can ſee without thoſe ways of *triall*, and diſcern what it was in its ſelf, *attrition*, or *contrition*, *ſincere*, or not *ſincere*, whether it would have continued (or no) a thorough *change* of minde; and conſequently will *accept the will for the deed*, if it be a *firme* and ratified *will*, and not elſe. And ſo in brief, *God* may have mercy on him whoſe *repentance* began never ſo late, if he ſee it was ſincere *repentance*. But in this caſe there is ſmall matter of *comfort* to us, becauſe there is no ſuch way of aſſurance that we are *ordinarily* capable of, nor reaſon to *hope* that *God* will afford us any *extraordinary*; and for any man to put off his *preſent repentance*, on contemplation of a poſſibility that his later repentance may ſerve the turne, is the moſt wretchleſſe *preſumption* in the world; and that which I am ſure hath no *promiſe* of *mercy* annexed to it.

S. *I ſhall ſatisfie my ſelf with theſe grounds of reſolution for this matter, and conceive that any more particular difficulty will be ſalved by the application of theſe grounds to it, and ſo not object what was obvious to have done, the example of the Thiefe on the Croſſe, which is ſo common ground of ſecurity and preſumption*

on to carnal livers; becauſe I already diſcern reaſon to think his ſtate the ſtate of true contrition *and* converſion, *and not only of* attrition, *becauſe in thoſe minutes he lived on the Croſſe, he gave ſuch evidence of this in confeſſing and praying to Chriſt, when his own Diſciples had forſaken him: and beſide, Chriſt who knew his ſincerity, and will not accept the unſincere, revealed to him his acceptance of him. I ſhall therefore detain you no longer with queſtions of this nature, but proceed to enquire more particularly of* contrition.

What ſins muſt be taken in by it, or for what muſt this godly ſorrow be conceived?

C. For all *kinds* and *ſorts* of ſinne: 1. For the *weakneſſes*, frailties, and pollutions of our nature, our *proneneſſe*, and *inclinations* to ſin; for though theſe being *unconſented* to, are no *actuall ſins*, yet are they matters of true *ſorrow* and *grief*, and *humiliation* to a true *Chriſtian* (as *infelicities*, if not as *ſins*) that he is ſuch a *polluted* unclean creature, and ſo apt to fall into all ſin, if he be not *reſtrained* and *prevented* by *Gods grace*. 2. For the *ſinfull acts* and *habits* of our unregenerate life, with all the aggravations belonging to them. 3. The *ſlips* and *relapſes* of our moſt *regenerate life*, and the infinite frailties and infirmities that ſtill adhere to it.

S. *Are any of thoſe which you named under the firſt head*, Infelicities *onely, and not* Sins?

C. Yes. The *weakneſſe of our nature*, as that ſignifies the *want* of ſtrength, the not being able (ſince God withdrew his extraordinary gift of *grace*) to perform the *perfect* will of *God*, this cannot it ſelf be called a *ſin*, but rather a *puniſhment* of *Adams* ſin, and ſo to us an unhappineſſe and *infelicity*. So likewiſe our *inclination to ſin*, as that ſignifies the *inclination* of the *fleſh* to the *carnall* object, the bending of the *eye* to the *beauty*, the *taſte* to the *ſweetneſſe*, which is naturally acceptable to it, and was diſcernible in *Eve* before the fall, and ſo cannot be ſaid to be ſin in that notion, but rather *temptation*, which to reſiſt is an act of *virtue*, & *victory*; though as it ſignifies the *inclination* of the *will* to one ſide, rather then tother, to the *evil* more then the *good*, to the *carnal* forbidden, then to the *ſpirituall Chriſtian* object, it is a kind of *averſion* from *God*, and a degree of *converſion* to the *creature*, and ſo a ſin in that reſpect.

S. *But*

S. *But how can* contrition, *which you called a preparative to repentance, and ſo to regeneration, include ſorrow for the ſins of the regenerate life?*

C. I told you theſe *preparatives* to repentance doe alſo accompany it whereſoever it is: and in that reſpect it will bee clear, that *contrition* is not one initiall act of ſorrow for *ſin paſt*, but alſo a *current* permanent ſtate of ſorrow and humiliation for *ſin preſent*, and through the whole life never out-dated.

S. *What now is* confeſſion *of ſin?*

C. It is of two ſorts. 1. To *God*. 2. To *Men*; eſpecially the *Presbyters*.

S. *What is* Confeſſion *to God?*

C. An humble, ſorrowfull, acknowledgement of ſin in prayer to God. 1. By *confeſſing* that I am a ſinner, who have worthily deſerved his wrath. 2. By *enumeration* of the particular ſorts of ſin, of which I know my ſelf guilty. 3. By *aggravating* theſe ſins upon my ſelf, by the circumſtances and heightning accidents of them. 4. By *comprizing* all my unknown unconfeſt ſins, under ſome ſuch penitentiary form, as that of *Davids*, *Who can tell how oft he offendeth? cleanſe thou me from my ſecret faults.*

S. *How doth the neceſſity of this appear?*

C. Beſide the practice of *David* and other holy men in *Scripture*, by theſe expreſſe *Texts*: *If we confeſſe our ſins, God is faithful and juſt to forgive us our ſins*; and, *He that confeſſeth and forſaketh ſhall have mercy.*

S. *But why then ſhould wee confeſſe to men, and particularly to Presbyters?*

C. 1. Becauſe we are commanded by S. *James*, 5. 16. *to confeſſe our faults one to another*, that we may be capable of one anothers *prayers*. 2. Becauſe our *ſins* may poſſibly be ſuch, wherein other men are injur'd, and then *confeſſion* to them is the firſt degree toward *reconciliation*, *Mat.* 5. 24. Or if they be onely againſt *God*, then *confeſſion* of them to his *Miniſters* alſo will be no way improper, but in ſome kind neceſſary to him which deſires their *abſolution*, *v.* 15. 3. Becauſe there being two parts in ſin, the *guilt* and the *corruption*, the one to be *pardoned*, the other *cured*; the firſt being confeſt to God, to obtain his *pardon*, ought alſo, if it have been offenſive and ſcandalous to the congregation, to be acknowledged to them,

that that expreſſion of *repentance* may make *ſatisfaction* to them for the ill *example*, and *avert* and deterre from ſinne, whom it had *invited* to it. And for the *cure*, it will ſure be very profitable to adviſe with others, eſpecially the *Phyſitians* of the ſoul, how and by what means this *cure* may be wrought, how a raging ſin may be ſubdued, the *occaſions* to it avoided, to which end alone the diſcloſing of the particular ſtate is more then profitable; and this being ſuppoſed, it will bee acknowledged neceſſary for a *Chriſtian* not to deſpiſe ſuch proper uſefull means to a neceſſary end, unleſſe without that help he can *direct* himſelf, which *ignorant men* and *habituate ſinners* in any kind will hardly be able to doe. 4. Becauſe this may much tend to my *comfort*, when another (whoſe office it is) upon a ſtrict ſurvey and ſhrift of my former life, and preſent teſtification of my *repentance*, may upon good grounds give me *abſolution*, and paſſe judgement on mee, better then I can doe on my ſelf.

S. *What is the fourth preparative to repentance?*

C. A firm *reſolution*, and vow of new life. 1. An *abjuring* of all my former evill ways, *i.e.* both of the *ſinnes* themſelves, and the *occaſions* which were wont to bring me to thoſe *ſins*: 2. A *reſigning* my ſelf up to doe the will of *Chriſt*: 3. The pitching on ſome particular duties of piety and charity, which were moſt criminouſly omitted before, and are moſt agreeable to my calling to perform, and to bring *forth* all other *meet fruits of repentance*.

S. *What now is the penitent ſtate?*

C. The actuall continued *performance* of theſe reſolutions both when *occaſions* are offered, and when *temptations* to the contrary.

S. *But what if thoſe reſolutions be not then performed?*

C. Then is not that to be accounted a *penitent* or regenerate man.

S. *But what? are no ſins compatible with a regenerate eſtate?*

C. Yes. 1. *Sins* of *infirmitie*; 2. of *ignorance*, and (under that head of *infirmity*) 3. ſinnes of *ſudden ſurreption*; and 4. ſuch as by *daily incurſion* of temptations, (though conſtantly reſiſted, yet) through the *length* of the work, and our *frailty*, and *Satans vigilance* ſometimes are gained from us; all theſe (together with thoſe, which 5^thly through *levity* of the matter inſenſibly ſteale from us) are by *generall repentance*, (i. e. humbling our ſelves before

fore *God* for them, begging *Gods* pardon in *Chriſt*, and labouring againſt them more diligently for the future) reconcileable with a *regenerate* eſtate; theſe are *ſpots*, but thoſe *ſpots of ſons*, though they be never totally overcome in this life: 6. ſome *one wilfull act* of *deliberate ſinne*, which we might have reſiſted, if it bee *preſently retracted* with *contrition* and *confeſſion*, and reinforcing of our *reſolution* and vigilance againſt it, and ſo not favoured or indulged unto, may be alſo reconcileable with a *regenerate* ſtate ſo farre, as not wholly to *quench the Spirit* of God to cauſe ſpirituall deſertion, though it doe *grieve that Spirit*, *waſte* the *conſcience*, *wound* the *ſoul*, and *provoke Gods* diſpleaſure (from which nothing but hearty repentance can deliver us) and commonly bring ſome *temporall judgement* upon us.

S. *What then are unreconcileable with a regenerate ſtate?*

C. Whatſoever are not compatible with an *honeſt* heart, a ſincere endeavour: particularly theſe two, *Hypocriſie* and *Cuſtome* of any ſin. *Whatſoever is born of God doth not commit ſin*, 1 Joh. 3.9. (*i.e.* doth not *live* in ſin as in a *trade* or *courſe*) *for his ſeed remaineth in him*, (there is in the regenerate a new principle or *ſeed* of life, a principle of *cognation* with *God*, which whileſt it continues in him, is ſtill a hazening him out of ſin) *and he cannot ſin in ſuch manner, becauſe he is born of God*: or if he doe, hee is no longer a *child of Gods*, or regenerate perſon, or as *Saint Paul* ſaith, *Gal.* 5.16. *Walk in the Spirit and you ſhall not fulfill the luſts of the fleſh*, i. e. theſe two are unreconcileable; as when we ſay, an *honeſt* man *cannot doe* this, or that, our meaning is not to affirm any *naturall impoſſibility*, that he is not able, but that he *cannot think fit* to doe it; the principles of honeſty within him, as here the *ſeed of God* or *new principle* in him, will reſiſt it; or if he doe it, he is no longer to be accounted an *honeſt* man.

ὁ γεγεννημένος ἐκ τοῦ θεοῦ, non operatur peccatum.

S. *This place in* Saint *Johns Epiſtle hath ſure great difficulty, I beſeech you make it as intelligible to me as you may.*

C. I ſhall doe it, and that moſt clearly by bringing downe the ſenſe of the whole *Chapter* from the beginning to this place in this brief *Paraphraſe*; doe you look upon the words in your *Bible*, whileſt I do it. V. 1. *Gods love to us is very great in that he hath accepted us Chriſtians to be his children*, (which by the way is the reaſon that the *world* which *rejected Chriſt*, *rejecteth us alſo*.) V. 2. *And*

being children, though we know not exactly the future benefit which shall accrue to us by this means, yet this we know, that when this shall be revealed to us, we shall be like him, for we shall see him as he is, and that vision will assimilate us unto him. V. 3. *And the very hope of it now,* if it be fastned *on God, hath the same power of making us pure, as he is pure.* For 1. *Hope* includes *desire* and *love* of the thing hoped for, which being *Heaven* a place of *purity*, the *hope* of *Heaven* must include a *desire* of *purity*, and therefore the *Heaven* that the *sensuall* man desires, if he desire it for, the *present*, is a mock-heaven, and if it be the true *Heaven*, the state of purity, then he desires it not for the *present*, but hereafter when *sensuall* pleasures shall have forsaken him. And 2. the *condition* of *Gods promises* being our purification or sanctification, and the particular *condition* of this *seeing God*, being *holinesse*, it is madnesse for us to hope any thing but upon those grounds, and therefore he that hath *this hope of seeing him*, or *being like him* hereafter, labours to become like him now, in *purity*, (a speciall imitable quality of his.) And (*v.* 4.) *he that wants it, (i. e. every one that committeth sin) is guilty of the breach of the law, of this Evangelicall law of his; and that sin it self is that breach, upon which consequently follows the forfeiture of those promises contained in it.* (v. 5.) *and to that end, that we, for whom Christ died, should not thus sin, it was without doubt that he came amongst us, and sin or any such impenitent committer of sin, is not in him,* (v. 6.) *For every one that remaineth in him, as a member of his, sinneth not wilfull deliberate sins; If any man doe so, pretend or professe he what he will, he hath neither seen nor known Christ,* (v. 7.) *I pray, suffer not your selves to be deceived, Christ you know is righteous, and the way to be like him is to be righteous also, and that cannot be but by doing righteousnesse, living a constant Christian life.* (v. 8.) *He that doth not so, but goes on in a course of sin, is of the Devill, and by his actions expresses the stock he comes of. For 'tis the Devil that began his age with sin, and so continued it, and so sin is his trade, his work; and this was a speciall part of the end of Christs coming, to destroy his trade, to dissolve that fabricke hee had wrought,* i. e. *to turn sin out of the world,* (v. 9.) *and therefore sure no childe of Gods, none of that superiour stock will go on in that accursed trade, because he hath Gods seed in him,*

that

that originall of *cognation* between God and him, *Gods grace that principle of his new birth, which gives him continuall dislikes to sin, such as* (though they doe not force or constraine him not to yeeld to *Satans* temptations, yet) *are sufficient to get out of those snares*; and if he be a child of God, *of Christs making, like him that begat him in purity, &c.* § *he cannot, he will not thus goe on in sin.* v. (10.) *So that hereby you may clearly distinguish a child of God from a child of the Devill, he that doth not live a righteous and charitable life,* (doe *justice and love mercy*, as *Micah* saith) *is no child of Gods, hath no relation of consanguinity to him.* I shall need proceed no farther; by this you will understand the sense of the verse to be this, and no more. *Those that are like Christ, and so Gods children, 'tis supposed that they have such a seed or principle of Grace in them, that inclines them to dislike, and inables them to resist all deliberate sins; and if they doe not make that use of that grace, sure they are not like Christ, none of his fellow-Sons of God*: a *regenerate* man remaining such, *will* not, nay morally *cannot* doe so; so doing is contrary to a *regenerate* state.

§ *Hæc non admittet omnino qui natus è Deo fuerit, non futurus Dei filius si admiserit. Tertull. de pudicit.* And to the same sense, *virtus sine ulla intermissione perpetua est, nec discedere abeo potest qui semel eam cepit. Nam si habeat intervallum, si quando eâ carere possumus, redeunt protinus peccata, quæ virtutem semper impugnant. Lactant.*

S. *I heartily thanke you for this trouble. I shall divert you by another scruple, which is this. Will not, I pray you,* the flesh, *as long as we continue in these houses of clay, be we never so regenerate,* lust against the spirit, the members warre against the mind, *and so keep us from* doing the thing that we would, *yea and* captive us to the law of sin; *and so will not this captivity, and thraldome to sinne,* so it be joyned with a contrary striving and dislike, *be reconcileable with a* regenerate *estate?*

C. Your question cannot be answered with a single *Yea*, or *Nay*, because there be severall parts in it, some to be affirmed, others to be denyed; and therefore to satisfie you, I shall answer by degrees. 1. That there is a double strife in a man, the one called a *warre* betwixt the *law in the members, and the law in the mind*, the other the *lusting betwixt the spirit and the flesh*. The former *betwixt the law in the members, and in the mind*, is the *perswasions of sin* or carnall objects on one side, and the *law of God*, inviting us on the other side, commanding us the contrary; and in this case, *the law*, as the *Apostle* saith, *being weake*, and not able of it selfe to help any man to doe what it commands him, it must needs follow, that they that have no other strength, but the bare light of the

law

law in the mind, no grace of *Chriſt* to ſuſtaine them in their combats, will by their carnall appetite be led to doe thoſe things, which the law tels them they ſhould not; which if they doe and continue in them, this condition you will have no colour of reaſon to miſtake for a *regenerate* ſtate; 1. Becauſe it is the ſtate of him onely that *knowes the law* (which is not able to quicken or renew) conſidered without the *grace* of *Chriſt*, which is neceſſary to a *regenerate* man. 2. Becauſe this *law in the minde*, when it is not obeyed, but deſpiſed, doth ſerve onely to teſtifie againſt us, that we *knew our Maſters will, and did it not*, i.e. that what we did, was againſt the dictates of our own conſcience, which ſure will never help to excuſe a ſin, (but rather to aggravate it) or conſequently to make that *Act* reconcileable with a *regenerate* eſtate, which otherwiſe would not be ſo; and therefore, 2. Of this kind of compoſition of a man, when his *minde* or upper ſoule being inſtructed in its duty *diſlikes* the ſins he commits, and yet hee continues to commit them, you may reſolve, that this *ſtriving* or this diſlike of his minde is no excuſe or *Apology* for his ſin, much leſſe any argument of his *regeneracy*, or good eſtate; but on the other ſide his *ſerving of, or captivity to the law of ſin in his members, is all one with the reigning of ſin in his body, to fulfill the luſts thereof*, and that a ſure token of an *unregenerate*: for of every *regenerate* 'tis ſaid, 1 *Iohn* 5. 4 *that he overcometh the world*, which is quite contrary to *being ſold under ſin*, (a phraſe referring to the *Romanes* cuſtome of *ſelling* of ſlaves under a *ſpear*, or to that which is ſaid of *Ahab*, 1 *Kings* 21. 25. *that he was ſold to doe evill*) being a *ſlave of ſin*, or *ſerving with the fleſh the law of ſin*, and therefore you may conclude, that he, whoſoever it is, *that with the mind ſerves the law of God*, i. e. *approves* of *Gods* command, or *conſents to it, that it is good*, and yet *with the fleſh, the members, ſerves the law of ſin*, that not onely commits ſome act of ſin, but lives *indulgently* in it, and appears thereby to be *enſlaved* to it, is never to be counted of as a regenerate man, but onely as one that by *law* is taught the *knowledge* of his duty, but by that bare *knowledge* is not enabled to perform it.

S. *But what then is the other thing you told me of, the luſting* of the ſpirit and fleſh one againſt the other.

C. Thoſe words you will finde *Gal.* 5. where, by the *ſpirit* is meant

meant the *ſeed of grace* planted in my heart by *God*, as a principle of new life, or the *mind* and upper ſoule elevated yet higher (above the condition it is in by *nature*, or by the bare *light* of the law) by that *ſupernaturall* principle; and by the *fleſh* is meant againe the *carnall* appetite ſtill remaining in the moſt regenerate in this life; and the *luſting of one of theſe againſt the other*, is the abſolute contrariety that is betwixt theſe two, that whatſoever one likes the other diſlikes, whatſoever the one commends to the *will*, the other quarelleth at.

S. *What then is the meaning of that which followes this contrariety, Gal.* 5. 17. *in theſe words* [ſo that you cannot doe the things that you would?]

C. The words in *Greek* are not [that *you cannot doe*] but [that *you doe not*,] and the ſenſe is, either 1. That this contrariety alwayes interpoſes ſome objections to hinder or traſh you from *doing the things that you would, i. e.* ſometimes the *ſpirit* traſhes you from doing the thing that your *fleſh* would have done, ſometimes the *fleſh* traſhes you from doing the thing that the *ſpirit* would have done. And 2. whatſoever you doe, you do, firſt, againſt one *velleity* (or wouldingneſs) or other; And ſecondly, with ſome mixture of the contrary: Or elſe that this contrariety gives you trouble, that whatſoever you doe on either ſide, you doe it not quietly, ſtilly, but with a great deale of reſiſtance and oppoſition of the contrary faculty. ἵνα μὴ ποιῆτε.

S. *Well then, May this* [a] wreſtling, *this reſiſtance be in a regenerate man?* [a] lucta.

C. Undoubtedly it may, and in ſome degrees it will be, as long as we carry *fleſh* about us, for the *fleſh* will alwaies diſlike what the *ſpirit* likes; but then, we muſt be ſure that the *fleſh* doe not carry it againſt the *ſpirit*, *i. e.* doe not get the conſent of the will to it, for if it doe, *luſt conceives and brings forth ſin*, even thoſe *workes of the fleſh* mentioned *v.* 19. for though this *wreſtling* be reconcileable with a regenerate ſtate, *i. e.* that a man may be and continue *regenerate* for all this, yet it is not an *argument* of a *regenerate* eſtate, ſo that every one that hath it, ſhall by that be *concluded regenerate*; for if the *fleſh* carry it from the *ſpirit*, to *fulfill the luſts thereof*, it ſeemes that man *walkes not in the ſpirit*, *v.* 16. and conſequently is not in a *regenerate* ſtate.

S. *But is every man unregenerate that doth any thing that the fleſh would have?*

C. I told you, *frailties*, and *imperfections*, and alſo ſins of *ſudden ſurreption*, and thoſe that by *daily incurſion*, continuall importunity, at ſome one time gained in upon us, (ſo they were as ſuddenly taken and repented of) were reconcileable with a *regenerate* eſtate; and therefore if it proceed no farther, it is onely mixture of the fleſh in our beſt actions, or elſe *ſlips* and *trips*, or *falls* ſuddenly recovered again; but not *carnality, or walking after the fleſh*. And for theſe you know the remedy I preſcribed you, *daily prayer* for pardon for dayly ſlips, and *daily caution* and care and indevour to prevent them. But as for indulgence in ſinne, or *habits* of carnality, 'tis not the *luſting of the ſpirit againſt the fleſh* that will excuſe them from being *workes of the fleſh*, or him that is guilty of them from being *carnall*. For it being too too poſſible and ordinary for the *luſtings of the ſpirit*, (*i.e.* ſpirituall motions) to be reſiſted, it will be little advantage to any to have had theſe *motions*, unleſſe he have obeyed them, *i. e.* unleſſe he *walke in the ſpirit*, and bee *led by it*: for to ſuch onely it is that there *is no condemnation*, *Rom.* 8. 1.

S. *I ſhall detain you but with one ſcruple more, and that is, whether* [b] *a vow or a wiſh that I were penitent, will not be accepted by God for repentance?*

[b] *Votum pœnitentiæ.*

C. If you take that *vow* and that *wiſh* to be all one, you are miſtaken; a *wiſh* is a farre lower degree then a *vow*; and therefore I muſt diſſolve your demand into two parts; and to the firſt anſwer, that the *vow* or *reſolution* to *amend*, if it be *ſincere*, and ſuch as is apt to bring forth fruits, is ſure to be accepted by *God*; and that it is not *ſincere* we ſhall not be able to diſcern, but by ſeeing it prove otherwiſe in time of *temptation*: Onely *God* that ſees the heart, can judge of it before ſuch *triall*, and if he find it *ſincere*, he will accept of it. But for *the wiſh that I were penitent*, there is no promiſe in holy writ that that ſhall be accepted, nor appearance of reaſon, why he, that wiſhes he were *penitent*, but is not, ſhould be accounted the better for what wiſh; 1. Becauſe when the reward of *penitents*, and puniſhment of impenitents is once *aſſented* to as *true*, 'tis impoſſible but the minde of man ſhould *wiſh* for the one, and have *diſlikes* to the other, and ſo there will be no *vertue* in that *neceſſity*.

neceſſity. 2. Becauſe that *wiſhing* is onely a bare *aery ſpeculative act* of the *minde*, and not a *practicall* of the *will*, which alone is puniſhable or rewardable. 3. Becauſe the actions being contrary to ſuch wiſhings are more accuſable of *deliberate ſinne*, and ſinne againſt *conſcience*; then if thoſe motives which produced thoſe wiſhes, had never been repreſented to the faculty.

S. *But are not* prayers *for the grace of repentance, (which are but a kind of articulate wiſhes, put in forme of the Court, and addreſſed to God) accepted by God?*

C. Not ſo farre as to ſave them that goe no farther. Accepted they ſhall be (if rightly qualified with *humility*, and *ardency*, and *perſeverance*, or *not fainting*), ſo farre as concernes the end immediate to them; *i. e. God* hath promiſed to heare them, in granting the grace prayed for, ſtrength to convert from ſinne to God, (which is the clear *Goſpel-promiſe*, *How much more ſhall your heavenly Father give the holy Spirit to them that aske?*) and then when this grace, or ſtrength given, is thus made uſe of to actuall reformation, then the promiſe of that other acceptance belongs to them alſo; and ſo *prayer* is a good meanes, and *wiſhing* a good thing too, as previous or preparative to that; and both without doubt proceeding from the good *Spirit* of God. But yet if the whole worke be no more but this, if he be advanced no farther toward *repentance*, but onely to *wiſh*, and to *pray* that he were *penitent*, this perſon remaines ſtill *impenitent*; and ſo long the *impenitents portion* belongs to him, and none other; for ſtill *he that is borne of God overcometh the world:* and he that is advanced no farther toward a victory, then to *wiſh* or to *pray* for it, is for that preſent farre enough from a *Conquerour*; and if for the future he adde not the ſincerity of *endevour* to the importunity of *prayer*, the *Ioſhua's hands* held up to *fight*, as well as the *Moſes's* to *pray*, the *ſword* of *Gideon*, as the *ſword* of the *Lord*, there is yet little hope that ſuch victories will be atchieved.

S. *God grant me this grace, and an heart to make uſe of it. But we have ſkipt over one particular fore-mentioned, the grace of Self-deniall. And I doe not remember that you mentioned, taking up of the Croſſe, which in Chriſts preſcriptions, is wont to be annexed to it. Give me leave to recall them to your memory. And firſt, what is meant by* Self-deniall? Of Self-deniall.

C. The *abnegation* or renouncing of all his owne *holds*, and *intereſts*, and *truſts*, of all that man is moſt apt to depend upon, that he may the more expeditely *follow Chriſt*.

S. *What are theſe ſeverals that we are thus to renounce?*

C. In generall, whatſoever comes at any time in *competition* with *Chriſt*. In particular, the particulars whereof every man is made up, his *ſoule*, his *body*, his *eſtate*, his *good name*.

S. *What under the firſt head, that of his* Soule?

C. 1. His *reaſon*, when the *word of Chriſt* is contradicted, or checkt by it; As in the buſineſſe of the *reſurrection*, and the like, I muſt *deny my reaſon*, and believe *Chriſt*, *bow downe the head* and worſhip, *captivate my underſtanding to the obedience of faith*.

S. *But I have heard that God cannot doe contradictions, or make two contradictions true at once, and in one reſpect. How then can I be bound to believe God, when that which he ſaith contradicts reaſon?*

C. I am not glad that you have met with that ſubtlety, yet ſeeing 'tis proper to the particular we are upon, and that a branch of a *practicall* point, I will endevour to ſatisfie you in it. 1. By granting the truth of your rule, that *to make both parts of a contradiction true, is abſolutely impoſſible*, a thing which *Gods* infinite power and veracity makes as unfit for *God* to be able to doe, as to *lie*, or *ſin*; becauſe it were not an *exceſſe*, but *defect* of power, to be able to doe theſe. But then, ſecondly, you muſt know what is meant by *contradictions*, nothing but *affirmation*, and *negation* of the ſame thing in all the ſame reſpects; as, *to be*, and *not to be*; to be a *man*, and *not a man*; to bee *two yards long*, and *not two yards long*; which therefore are thus abſolutely impoſſible to be done, even by divine power. But then, thirdly, that which you called *reaſon's contradicting of Chriſt*, is a very diſtant thing from this. For when *reaſon* ſaith one thing, and *Chriſt* the *contradictory* to that, *reaſon* doth not oblige me to believe *reaſon*; or if it doth, it bids be disbelieve *Chriſt*, and ſo ſtill I *believe* not *contradictories*, whetherſoever of the contradictories I believe; all that *reaſon* hath to doe in this caſe, is to *judge* which is likelieſt to judge of (or affirme) the truth; its ſelfe or God; wherein if it judge of its owne ſide againſt *God*, it is very partiall and

and very *Atheisticall:* it being very *reasonable*, that God which cannot *lie*, should be believed, rather then my own *reason*, which is often deceived in judging of *naturall* things, (its onely proper object) but is quite *blinde* in *supernaturall*, till God be pleased to reveal those unto it. The short is, *reason* tels mee, (and in that it is impossible it should erre, especially God having revealed nothing to the contrary, it is doubtlesse that it doth not erre) that these two propositions cannot be both true, [*there is another life,*] and [*there is not another life;*] and therefore I am not bound by *Christ* to believe *both*; but it doth not tell me, that to affirm another life implies a *contradiction*, but onely professeth that it cannot perceive, or that it is *above reason* to discern how there can be a *return* from a *totall privation* to a *habit* again: and the like objections *reason* hath against some other things supposed in the *Resurrection*, which though *nature* cannot doe, and consequently *naturall reason* cannot tell how they are done, yet *reason* may acknowledge that the God of *nature can* doe them and *will* doe them, if he saith he *will*; and illuminated *reason* having revelation of this will of Gods, must and doth believe they shall be done, or else makes *God* a lier.

S. *What then is it to deny my reason?*

C. Whensoever my *reason* objects any thing to what God affirms, to resolve that God shall be true in despight of all my apparances and objections to the contrary.

S. *Is there any thing then else in the soul which I am to deny?*

C. Something there is which men are apt to *over-value*, and something there is thought to be, which is not, and both those must bee equally renounced.

S. *What doe you mean by that something which is over-valued?*

C. *Naturall strength*, which is now so weakned, that it is not at all able to bring us to our journies end, without some addition of *speciall grace* of God, to *prevent* and *assist* in that work; and therefore all strength in my self, *i. e. all sufficiency in my self, as of my self*, I must *renounce*, and apply my selfe humbly in prayer for, and trust, and dependence on that speciall grace of *Christ*, to help mee both *to will and to doe* whatsoever is good; and that is, to *deny my self*, that is, all *opinion* of my own abilities toward the attaining any *supernaturall* end.

S. *What is that other ſort of things which you ſay is thought to be, but is not?*

C. Any *righteouſneſſe* of my own, for as for perfect *unſinning* righteouſneſſe, he that ſhould pretend to that, *deceives himſelf, and the truth is not in him*, ſaith the *Apoſtle*; and for *imperfect righteouſneſſe*, ſuch as by the help of grace this life is capable of, though that be a *condition* without which *no man ſhall ſee God*; (bee either *juſtified*, or *ſaved*) yet muſt not that be depended on, as the *cauſe* of either, but onely the *free mercy* of God in *Chriſt*, *not imputing of ſin*; and ſo I am to deny my own *righteouſneſſe*, renounce all *truſt* in that for ſalvation.

S. *What now doth Self-deniall, as it referres to the* body, *ſignifie?*

C. It ſignifies renouncing of all the *unlawfull*, ſinfull deſires of the *fleſh*, and even *lawfull liberty*, and *life* it ſelfe, when they come in competition with *Chriſt*, ſo that either *Chriſt* muſt bee parted with, or theſe. And the ſame is to be conceived both of *eſtate*, and *good name*; He that *hateth not houſe and land*, that is, contemnes them not in reſpect of *Chriſt*, that will not part with any worldly hope or poſſeſſion, rather then doe any thing contrary to *Chriſts* commands, *is not worthy of me*, ſaith *Chriſt*; and, If *you receive the praiſe of men how can you believe?* he that is not reſolved to part with reputation, and honour, when it comes in competition with *Chriſt*, can never goe for a good *Chriſtian*; and not onely thus, when theſe things come in competition with *Chriſts* ſervice, but even abſolutely taken, ſome kinde of *ſelf-deniall* is required of us by *Chriſt*, of which the particulars are not ſpecified by him, but referred to our free *choice*, our *voluntary performing* them. Wee muſt not alwayes doe what is lawfull to doe, but wean our ſelves from, and *deny* our ſelves the enjoying of many *lawfull pleaſures* of the world, that we may have the better *command* over our ſelves, and that we may bee the more *vacant* for Gods ſervice; Thus *faſting*, &c. become our duty, yea and *revenge*, or contrary *abſtinence* in caſe of former *exceſſe*.

Of taking up the Croſſe.

S. *This grace, by the hints you have afforded me, I diſcern to be a moſt eminent Chriſtian vertue; the God of heaven plant it in my heart. But what doe you think needfull to adde to this, about* taking up the Croſſe?

C. That

C. That it is a precept peculiar to the *Goſpel*, that nothing but *Chriſtianity* could make ſo very fit and reaſonable to be commanded us.

S. *What doe you mean by the* croſſe, *and by* taking it up?

C. By the *croſſe* I mean any affliction that God in his providence ſees fit to lay upon us, or to lay in our way toward piety. Any puniſhment which befals us either for *righteouſneſſe ſake*, or not for unrighteouſneſſe.

S. *What mean you by* taking it up?

C. 1. Not receding from any Chriſtian performance upon ſight of that lying in the way; Which in the parable of the ſower is expreſſed by [*not being offended*, or *ſcandalized*, or diſcouraged, or falling away in time of *tribulation*.] 2. Bearing of it *patiently*, *chearfully*, and *comfortably*. 3. Giving God *thanks* for it.

S. *Is a man bound to be glad that he is afflicted?*

C. He is. 1. Becauſe he ſees it is Gods *will*, when 'tis actually upon him; and then hee ought to bee willing and joyfull, that Gods will is *done*. 2. Becauſe Chriſt commands him to *rejoyce*, and *be exceeding glad*, *Matth.* 5.12. *Rejoyce and leap for joy*, *Luke* 6.23. *To think it all joy*, *Iames* 1.2. 3. Becauſe it is a conforming us to the *Image* of the crucified *Chriſt*, to which every beloved childe of Gods is *predeſtinate*, *Rom.* 8.29. 4. Becauſe it is ſuch a ſign of Gods *love*, that every one *that is not chaſtned*, is by that character markt out for a *Baſtard*, *and no Son*, *Heb.* 12.8. Which though it be not ſet down as a *duty* of ours, for which wee are to account; or again as a certain *mark* by which men are given to diſcern, whether they are children of God, or no: yet is it as an *aphoriſme of obſervation* for *Gods* ordinary acts of providence now under the *Goſpel*, that he is wont to *chaſtiſe* thoſe here, whom he beſt *loves*, which is a ſufficient motive of joy to him, who findes himſelf in that good number.

S. *But ſure there are ſome kinds of afflictions* (*ſharp pains on the body*, *and the like*) *which bring with them ſorrow neceſſarily*, *and ſo cannot be matter of joy to us.*

C. *Spirituall joy* may well be reconcileable with that *ſenſitive ſorrow*; at the ſame time when the *outward* ſmart produceth the one in the *body*, the *contemplation* of the hand which ſtrikes, and of the *advantages* deſigned to the Patient by thoſe *fatherly* medicinall cha-

chaſtiſements, may well be allowed to beget the other in the inward *diviner part.*

S. *But the continuance of ſome afflictions, particularly of ſharp pains, doe by certain conſequence make a man unfit for performance not onely of the duties of the calling, but even of devotions, of prayer it ſelf, and ſo make the life utterly unprofitable in reſpect of men, and of God; and can any man rationally think fit to rejoyce in, or for that?*

C. He that is *imployed* as God would have him, that *behaves* himſelf *duly* in that ſtate, wherein he is ſet by God, muſt not bee thought to live *unprofitably*. God cannot receive any reall *profit* or advantage by any our moſt *God-like* actions, he *wanteth* not, and therefore we can no way *contribute* to him; onely when we doe what he *commands*, then are we ſaid to be his *good* and *uſeful* ſervants; And therefore when by his *will* and *providence*, (which is an *inarticulate command*) we are determin'd to *ſuffering* in ſtead of *doing*, when we are reſtrain'd from an *active* life, and by Gods deſignation placed in a *paſſive* condition, when we are confined to the *pains* of a *weary bed*, our *patience*, and *meekneſſe*, and *Chriſtian* deportment under that heavy hand of God, is then a moſt acceptable ſervice to him; and he that thus magnifies the power of Gods grace in the faithfull exerciſe of ſuch *Chriſtian* virtues, and thereby reacheth forth to all beholders ſo many glorious *copies* for them to tranſcribe, will never be deemed *unprofitable* either to *God*, or *man*, but ſhall be lookt on by both as an *exemplary*, *imitable* combatant and conquerour, which hath *wreſtled* with the ſtouteſt champion in the world, the ſharpeſt of *Satans buffetings*, and being *proved, is found faithfull*. And then this is ſtill *fit*, and proper to be matter of *rejoycing* to him.

S. *But is a man bound to give thanks for affliction?*

C. Yes hee is: 1. Becauſe that is the onely *ſpirituall* Chriſtian way of expreſſing to God his *rejoycing*. 2. Becauſe it *comes* from God, and is meant by him for our *good*, a gift or *donative* of *heaven*; *To you it is given, Phil.* 1. 29. it is *granted* as a *grace* and vouchſafement of Gods ſpeciall favour *to ſuffer* for Chriſt, and that grace deſigned, 1. To *reform* what is amiſſe. 2. To *puniſh* here, that there may be nothing of evill left for another world; to *judge* us here, that we may not bee *condemned* hereafter. 3. Becauſe

cause we are so *commanded* to *glorifie God in this behalfe*, 1 *Pet.* 4. 16. and in this respect to *sanctifie the Lord God in our hearts*, 1 *Pet.* 3. 15. *i. e.* to *hallow* or praise him for it.

S. *This is easily assented to, if it fall upon me* for righteousnesse sake, *as the Apostles* went out of the Temple rejoycing that they were thought worthy to suffer shame for Christs name: *but what if it be not so, but onely that afflictions fall on me, I know not how?*

C. They are then not onely *patiently*, and *thankefully* to be *received*, but to be *rejoyced* in also; 1. Because of all kinde of *chastening* the *Apostle* pronounceth, that, *though for the present it seemeth not joyous, but grievous; yet afterward it yeeldeth the peaceable fruit of righteousnesse, unto them which be exercised thereby*, *Heb.* 12. 11. 2. Because there is *somewhat behinde of the sufferings of Christ, to be filled up in our flesh*, *Col.* 1. 24. *i. e.* some *Reliques* of that bitter passion-cup of his for us to drink. 3. Because it is such an expression of a curse to *have our reward*, and (with *Dives*) *all our good things in this life*, and that an ominous sign that there is nothing left to be rewarded in another life.

S. *What judgement then is to be made of those, who in evill times, when Christian doctrines and practices are persecuted, thinke fit to renounce those doctrines and practices, or to preserve themselves from worldly danger by not confessing, and so by not seeming to approve of them?*

C. The *judging* of other men is no part of that lesson which I meant to teach you. But that which every person thus guilty ought to *judge* of himselfe is this, that he is guilty of some degree of that *cowardice* which is joined with *infidelity Rev.* 21. 8. and that he is of the number of those *many* foretold by *Christ*, *Mat.* 24. 12. whose *love* to Christ is *grown cold*, upon the *encreasing of the iniquities* abroad in the world, which must needs be a great *unkindnesse* to *Christ*, to whom our *love* and *zeale*, and constancy ought then most to be shewed, when he, or his *doctrines* are most opposed, and so most stands in need of assistants and *advocates* to maintaine them. And I shal tel you one thing more on this matter, that the antient *heresy of the Gnosticks* (which had its spring from the *Magician Simon*, and against severall branches of which the severall *Epistles* of all the *Apostles* in the *New testament* were sent to arme the Churches, and the *Epistle* of *Christ* himselfe by *Iohn to the seven*

Churches in Aſia) is taken notice of by *antient* writers for this prime fundamentall doctrine of theirs, that [b] it was *an indifferent thing* (or no ſinne) in *times of perſecutions to forſweare the faith without any ſcruple, and to taſt of the Idoll ſacrifices.* And therefore it is that the *Apoſtles* ſo call for *confeſſion of the mouth, Rom.* 10.9.10. and require that *perfection of love* to *Chriſt*, which 1 *Ioh.* 4. 17. *caſts out feare of perſecutions, puniſhments* &c. and pronounce *anathema's* againſt them that thus *love not the Lord Ieſus*, 1 *Cor.* 19.22. ſetting the *love of Chriſt*, who *loved* us and *dyed for us*, as the example of our *walking in love, Ephe.* 5. 2. which clearely contradicts that opinion of the world, that the *preſerving of our ſelves* is the great *principle*, to which all other precepts are but ſubordinate, binding us no longer then will be reconcileable with that. For ſure the copy of *Chriſts love*, which, if need be, we are required to follow both there, *Eph.* 5. 2. and 1 *Iohn* 4. 17. that *as he was in this world, ſo we ſhould be alſo*, (farther expreſt there, by having [c] *courage* to confeſſe *Chriſt in the day of judgement, i.e.* when we are in danger to be ſentenced by any *Iudicature* to any puniſhment, though it be of *death* itſelfe, as *Chriſt* was) obliges us *then* eſpecially to expreſs our *love* to *Chriſt*, when our *danger* is greateſt from the world in ſo doing. And therefore *Saint Paul* to *Titus* preſcribes not only *ſoundneſſe in the faith*, but in *love* and [d] *patience*, or *endurance* alſo, c. 2. 2.

[b] διαφορεῖν ἐν δολοφθόρων ἀπειλουμένους, καὶ ξόμυμίνας ἀπαρατυλάκτως τὴν πίστιν κατὰ τὰς τῶν διωγμῶν καιρὸς. Euſ. Eccl. Hiſt. l. 4. c. 3.

[c] παῤῥησίαν ἐν ἡμέρᾳ κρίσεως.

[d] ὑπομονῆ.

S. *What then is to be thought of them, who, to get the croſſe off from their own ſhoulders, and to put it on other mens, will venture on things moſt contrary to peace, and ſhake the quiet, perhaps the foundations of a Kingdome?*

C. I will ſay no more (and I can ſcarcely ſay worſe) then that they are of all others the extremeſt *enemies to the Croſſe of Chriſt*, a very ill and ſad ſpectacle among *Chriſtians*; and that there is nothing more unreaſonable then to pretend *Chriſtianity* for the doing this, which is ſo perfectly contrary to it.

S. *You have now paſt through all the Chriſtian graces at the firſt deſigned for conſideration. I ſhall put you in minde of the next thing whereof you made your ſelfe my debter, the* difference *of, and* dependence *between* Juſtification *and* Sanctification, *wherein firſt you will pleaſe to give me the notion of the ſingle termes. And* firſt, *what is* Juſtification?

C. It

Sect. IV. *Of Juſtification.*

C. It is *Gods accepting our perſons*, and *not imputing* our *ſins*, his covering, or pardoning our iniquities, his being ſo reconciled unto us ſinners, that he determines not to puniſh us eternally.

S. *What is the cauſe of that?*

C. *Gods* free mercy unto us in *Chriſt*, revealed in the *new Covenant*.

S. *What in us is the* Inſtrumentall cauſe *of it?*

C. As an *Inſtrument is logically* and properly taken, and ſignifies an inferiour, leſſe principall, *efficient cauſe*, ſo nothing in us can have any thing to doe (*i. e.* any kinde of *phyſicall* efficiency) in this work; neither is it imaginable it ſhould, it being a worke of Gods *upon us*, *without us*, *concerning us*, but not *within us* at all. And if you mark, *Juſtification* being in plain termes but the *accepting our perſons* and *pardoning of ſins*, it would be very improper and harſh to affirm, that our workes, our any thing, even our *faith* it ſelfe, ſhould *accept our perſons*, or *pardon our ſins*, though in never ſo inferiour a notion; which yet they muſt if they were *inſtrumentall* in our *Juſtification*. 'Tis true indeed thoſe neceſſary *qualifications*, which the *Goſpel* requires in us, are *conditions* or *morall inſtruments*, without which we ſhall not be *juſtified*; but thoſe are not properly called *inſtruments* or *cauſes*.

S. *What are thoſe qualifications?*

C. *Faith*, *repentance*, firm *purpoſe of a new life*, and the reſt of thoſe *graces*, upon which in the *Goſpell* pardon is promiſed the *Chriſtian*; all comprizable in the *new creature*, *converſion*, *regeneration*, *&c.*

S. *Are theſe required in us, ſo as without them, we cannot be* juſtified? *How then are we juſtified by the* free grace of God?

C. Yes, theſe two are very reconcileable, for there is no worth in our *Faith* or *Repentance*, or any poor weak grace of ours to *deſerve Gods favour* to our perſons or *pardon* of what ſinnes are paſt, or *acceptation* of our imperfect obedience for the future; 'tis his free grace to *pardon*, and *accept* us on ſuch poor conditions as theſe, and this free grace purchaſed, and ſealed to us by the death of *Chriſt*.

S. *What now is* Sanctification?

Of Sanctification.

C. The word may note either a *gift* of Gods, his giving of *grace* to prevent, and ſanctifie us; or a *duty* of ours, our *having*, i. e. *making uſe* of that grace; and both theſe conſidered together, either as an *Act*, or as a *State*.

S. *What is it as it ſignifies an* Act?

C. The *infuſion of holineſſe* in our hearts, or of ſome degrees of holineſſe, and parallel to that, the *receiving* and obeying the good motions of *Gods* ſanctifying Spirit, and laying them up to fructifie in an *honeſt heart*; the turning of the ſoul to *God*, or the firſt beginning of new life.

S. *What is it as it ſignifies a* State?

C. The living a new, a holy, a gracious life, in obedience to the good grace of God, and daily improving and growing, and at laſt perſevering and dying in it.

S. *What now is the dependence between* Juſtification *and* Sanctification?

C. This, that the firſt part of *Sanctification*, the beginning of new *life*, muſt bee firſt had, before God *pardons* or juſtifies any; then when God is thus reconciled to the *new Convert* upon his *vow* of new life, he gives him *more grace*, enables and aſſiſts him for that *ſtate of ſanctification*, wherein if he makes good uſe of that grace, hee then continues to enjoy this *favour* and *juſtification*; but if hee perform not his *vow*, proceed not in *Chriſtian* holy life, but relapſe into *waſting acts* or *habits* of ſinne, then God chargeth again all his former ſinnes upon him, and thoſe preſent iniquities of his, and in them, if he returne not again, *he ſhall die*; as appears by *Ezek.* 18. 24. *If the righteous* (*i. e.* the ſanctified and juſtified perſon) *depart from his righteouſneſſe, and committeth iniquity; in his ſin, that he hath ſinned, he ſhall die:* and by the parable of the King *Mat.* 18. where he that had the debt pardoned him freely by his Lord, yet for exacting over-ſeverely from his *fellow-ſervant*, is again unpardoned and *caſt into priſon, delivered to the tormentors, till he ſhould pay all that was due unto him*, v. 34. which parable *Chriſt* applies to our preſent buſineſſe, *v.* 35. *So likewiſe ſhall my heavenly Father doe alſo unto you.*

S. *But is not a man* juſtified *before he is* ſanctified; *and if he be, how then can his* Juſtification *depend on his* Sanctification?

C. If he were *juſtified* before he were *ſanctified* in any kind, then would

would your reasoning hold; for sure by the same reason that *justification* might be begun before repentance or resolution of new life, or conversion to God, it might also bee continued to him that repented not, or that returned to his evill way: and therefore without all doubt this kind of *Sanctification* is precedent in order of nature to *justification*, i. e. I must first *believe, repent,* and *return,* (all which together is that *faith* which is required as the *condition* of our being *justified,* a receiving of the *whole Christ,* a cordiall assent to his *commands,* as well as *promises,* a giving up the heart to him, a resolution of obedience, [a] *a pronenesse or readinesse to obey him,* the thing without which (saith [b] an *ancient* Writer) *Christ* can doe none of his miracles upon our souls, any more then he could his mighty works among his unbelieving country-men) before God will *pardon:* (though indeed in respect of time there is no sensible priority, but Gods *pardon* and our *change* goe together, *at what time soever we repent, or convert sincerely, God will have mercy,* i. e. *justifie.*) A further proofe of this, if it bee needfull, you may take from the Authour to the *Hebrews,* c. 10. where having said, *v.*14. that *Christ by his own suffering perfected for ever them that are sanctified,* intimating that they must bee *sanctified* before hee *perfect* them, hee addeth a proofe, by which these two things are cleared: First, that [to *perfect*] there, signifies [to forgive sins or to *justifie.*] Secondly, that this doctrine of the *priority* of *sanctification,* is agreeable to the description of the *second Covenant,* Jer. 31.33. That by *perfecting* hee means *justifying* or pardoning of sins, 'tis apparent by *v.*17. *Their sins and iniquities will I remember no more;* which must needs bee acknowledged to be that part of the testimony that belongs to that part of the proposition to be proved by it [[c] *he hath perfected for ever*] (the former part of the *testimony* belongs to the latter part of the *proposition,* as being an expression of sanctification) which may further thus appeare; to *perfect,* in this *Author,* signifies to *consecrate to Priesthood,* (*c.*2.10.5.9. & 7.28.) that, being applied to us, is a phrase to note *boldnesse* or liberty to *enter into the Holies, v.* 19. that again to *pray* confidently to God, wch *v.*18. is set to denote *pardon of sin, and washing our hearts from an evill conscience,* i. e. from guilt of sin, *v.*22. Which being premised, the second thing most necessarily follows, that in *Ieremy* 31.33. the tenure of the *Covenant* sets

[a] τὸ ἑτοίμως ἔχειν τῆς ψυχῆς.

[b] Iobius *apud Phot. bib.*

[c] τετελείωκεν εἰς τὸ παντελές.

Sanctification before *Justification*; for, saith the Apostle, he [a] *first said, I will put my law into their hearts, and put or write them in their thoughts, or minds*, and then, [b] *after* the saying of that, [c] *Also I will no more remember their sins, nor their offences.* Many other *Scripture* evidences might be added to this matter, if it were needfull. As for those that make *Justification* to be before *Sanctification*, I hope and conceive they mean by *sanctification* the *sanctified state*, the *actuall performance* and practice of our vows of new life, and our growth in grace, and by our *Justification* that first *act* of pardon, or reconciliation in God, and then they say true; but if they mean, that our sins are *pardoned*, before we convert to *God*, and resolve new life, and that the first grace enabling to doe these, is a consequent of Gods having pardoned our sins; this is a mistake, which in effect excludes *justification* by *faith*, which is that first grace of *receiving* of *Christ*, and resigning our hearts up to him, and must be in order of nature precedent to our *Justification*, or else can neither be *condition*, nor instrument of it; and besides, this is apt to have an ill influence on *practice*, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend. *He that forsaketh*, i. e. in hearty sincere resolution, abandons the sins of the Old man *shall have mercy, and none but he.* And then, God will not *continue* this gracious favour of his but to those who make use of his assisting grace to *persevere* in these resolutions of forsaking; so that the *justification* is still commensurate to the *sanctification*, an act of *justification* upon an act of *sanctification*, or a resolution of new life, and a continuance of *justification*, upon continuance of the *sanctified estate.*

[a] προειρηκε.
[b] μετα.
[c] και.

S. *But is not God first reconciled unto us, before he gives us any grace to sanctifie us?*

C. So far *reconciled* he is, as to give us *grace*, and so far as to make *conditionall promises* of salvation, but not so as to give *pardon* or justifie actually; for you know, *whom God justifies, those he glorifies*, i. e. if they passe out of this life in a *justified estate*, they are certainly glorified, but you cannot imagine, that God will *glorifie* any who is not yet *sanctified*: for *without holinesse no man shall see the Lord.* And therefore you will easily conclude, that God *justifies* none, who are *unsanctified*; for if he did,

did, then ſuppoſing the perſon to die in that inſtant, it muſt follow, either that the *unſanctified* man is *glorified*, or the *juſtified* man not *glorified*. Any thing elſe God may doe to the *unſanctified* man, but either *ſave* him, or doe ſomewhat on which *ſaving* infallibly follows; and therefore *give him grace* he may, but till that grace be received and treaſured up in an honeſt heart, he will never be throughly *reconciled* to him, *i. e. juſtifie* or *ſave him*.

S. *I pray then from theſe premiſes ſet me down the order or method uſed by God in the ſaving of a ſinner.* Gods method in ſaving a ſinner.

C. I will. It is this. 1. God gives his *Son* to *die* for him, and *ſatisfie* for his ſins; ſo that, though he be a *ſinner*, yet on condition of a new life he *may be ſaved*. Then 2. in that *death* of *Chriſt*, hee ſtrikes with him a *New Covenant*, a *Covenant* of *mercy* and grace. Then 3. according to that *Covenant* he ſends his *Spirit*, and by the *Word* (and that *Spirit* annexed to it) he *cals* the ſinner powerfully to repentance; If he *anſwer* to that *call*, and awake, and ariſe, and make his ſincere faithfull reſolutions of new life; God then 4. *juſtifies*, accepts his perſon, and pardons his ſins paſt: Then 5. gives him *more grace*, aſſiſts him to *doe*; (as before he enabled him to *will*) *i. e.* to *perform* his good *reſolutions*. Then 6. upon *continuance* in that ſtate, in thoſe performances, till the houre of death, he gives to him, as to a faithfull ſervant, a *crown life*.

S. *The good Lord be thus mercifull to me a ſinner. I bleſſe God, and give you many thanks for theſe directions, and ſhall be well pleaſed to continue you my debtor for the other particular you promiſed me, till ſome farther time of leiſure, and ſo intermit your trouble for ſome ſmall time.*

Lib. II.

Sect. I. *Of Christs Sermon in the Mount.*

S. *THe benefit I reaped by your last discourse, hath not satisfied, but raised my appetite to the more earnest importunate desire of what is yet behinde, and in the next place, of the consideration of* Christs Sermon in the Mount, *which I have heard commended for an abstract of Christian Philosophy, an elevating of his Disciples beyond all other men for the practice of vertue; But I pray, why did Christ when hee preacht it leave the multitude below, and go up to a* Mount, *accompanied with none but Disciples?*

C. That he went up *to the Mount*, was to intimate the matter of this *Sermon* to bee the *Christian law*, as you know the *Jewish law* was delivered in a *Mount*, that of *Sinai*. And that he would have no auditours, but *Disciples*, it was, 1. Because the *multitude* followed him not for *doctrines*, but for *cures*; ch. 4. 24, 25. and therefore were not fit auditors of *precepts*. 2. Because these *precepts* were of an elevated nature, above all that ever any *Law-giver* gave before; and therefore were to bee dispensed only to *choice* auditours. 3. Because the *heights* and mysteries of *Christianity* are not wont to be abruptly dispensed, but by degrees, to them * that have formerly made some *progresse*, (at least have delivered themselves up to *Christs Lectures*, entred into his *School*) *i. e.* to his *Disciples*.

* τοῖς προκόπτουσι.

S. *What then? are none but* Disciples *the men to whom this Sermon belongs? and if so, will it not thence follow that the commands contained in it, shall oblige onely the* successors *of those Disciples, the* Ministers *of the Gospel, and so all others bee freed from that severity?*

C. That it was given onely to *Disciples* then, it is acknowledged; but that will be of latitude enough to containe all *Christians*; for to be a *Disciple of Christ*, is no more then so; for you know *Christ* first *called Disciples*, and they followed him some time, before hee *sent* them out, or gave them *commission* to preach, &c. *i. e.* before he gave them the dignity of *Apostles*, of which as onely the *Pastors* of the *Church* are their *successours*, so in *Discipleship* all *Christian* pro-

professours. And therefore you must resolve now once for all, that what is in this *Sermon* said to *Disciples*, all *Christians* are concern'd in indifferently; it is *command* and *obligatory* to all that *follow* him, or retain to him.

S. *You have engaged me then to think my self concern'd so nearly in it, as not to have patience to be longer ignorant of this my duty.*

Will you please then to enter upon the substance of the Sermon, wherein I can direct my self so far, as to discern the eight Beatitudes *to bee the first part? I pray how far am I concern'd in them?* Of the Beatitudes.

C. So farre as that you may resolve your selfe obliged to the belief, 1. That you are no farther a *Christian*, then you have in you every one of those *graces*, to which the *blessednesse* is there prefixed. 2. That every one of those *graces* hath matter of * *present blessednesse* in it: the word *blessed* in the front denoting a *present* condition, abstracted from that which afterwards expects them. 3. That there is assurance of *future blessednesse* to all those that have attained to those severall *graces*.

* ἀρετὴ τῷ ἐν ἀνθρώποις μένη
Οὐκ ἐκ θυρέων τἀπίχειρα λαμβάνει.
Αὐτὴν δ' ἑαυτὴν ἄθλα τῶν πόνων ἔχει. *Trag. incert. ap. Stob.*

S. *I shall remember these three directions, and call upon you to exemplifie them in the particulars as they come to our hands: and therefore, first, I pray give me the first of these graces, what it is.*

C. *Poverty of spirit.* Of poverty of spirit.

S. *What is meant by that?*

C. It may possibly signifie a *preparation* of *minde* or *spirit* to part with all worldly wealth, a contentednesse to live *poor* and *bare* in this world; but I rather conceive it signifies a *lowly* opinion of ones selfe, a thinking my selfe the meanest vilest creature, *least of Saints*, and *greatest of sinners*, contrary to that *spirituall* pride of the *Church* of *Laodicea*, Rev. 3:17. which said, she was *rich*, and *encreased with goods, and had need of nothing*, not knowing that she was *wretched*, and *miserable*, and *poor*, and *blinde*, and *naked*. This is that infant *childe-temper* that *Christ* prescribes, so absolutely necessary to a *Christian*, Mat. 18.4 and *c.* 19.14. and that in respect of the *humility* of such, *c.* 18. 4. and the *littlenesse*, *Luke* 9. 48. *i.e.* being in our own conceit (which I conceive is meant here, by the phrase [*in spirit*] the *least*, and lowest, and meanest, (and as *children*) most *impotent*, unsufficient of all creatures.

S. *What now is the* present *blessednesse of such?*

C. It consists in this. 1. That this is an *amiable* and lovely quality, a charm of *love* amongst men, where ever 'tis met with; whereas on the other side, *pride* goes *hated*, and curst, and abomined by all; drives away *servants, friends*, and all but *flatterers*. 2. In that this is a *seed-plat* of all vertue, especially *Christian*, which thrives best, when 'tis rooted *deep*, i. e. in the *humble lowly* heart. 3. Because it hath the promise of *grace*, [*God giveth grace to the humble*,] but on the contrary, *resisteth the proud*.

S. *What assurance of future* blessednesse *is there to those that have this grace?*

[a] αὐτῶν. C. It is expresst in these words, [*for theirs, or* [a] *of them is the Kingdome of Heaven*] which, I conceive, signifies primarily, that *Christs Kingdome of grace*, the true *Christian Church*, is made up peculiarly of such: As in the answer of *Christ* to *John*, *Matth.* 11. 5. (a way of assuring him that he was *the Christ*) 'tis in the close, [b] πτωχοὶ εὐαγγελίζονται. [b] *the poor are Evangelized*, or wrought on by the preaching of the *Gospel*; and as *Matth.* 18. 4. *He that shall humble himselfe as this childe, the same shall be greatest in the kingdome of heaven*, i. e. a prime *Christian* or *Disciple* of *Christ*; and c. 19. 14. for [c] *of such* (which is a like phrase parallel to [*of them*] here) *is the kingdome of heaven, i. e.* the *Church*, into which he therefore commands them to be permitted to enter by *Baptisme*, and chides his *Disciples* for forbidding them. Thus is the *Kingdome of heaven* to be interpreted in *Scripture* in divers places of the *New Testament*, which you will be able to observe when you read with care. [c] τῶν τοιούτων.

S. *But how doth this belong to future blessednesse?*

C. Thus, that this Kingdome of *Grace* here, is but an inchoation of that of *Glory* hereafter; and he that lives here the *life* of an *humble Christian*, shall there be sure to reign the *life* of a *victorious Saint*.

Of Mourning. S. *What is* Mourning?

C. *Contrition*, or *godly sorrow* conceived upon the sense of our *wants* and *sins*.

S. *What* wants *doe you mean?*

C. *Spirituall wants*, 1. Of *originall* immaculate righteousnesse, and holinesse, and purity. 2. Of *strength* and sufficiency to doe the duty which wee owe to *God* our *Creator*, *Christ* our *Redeemer*,

mer, and the *Spirit* our *Sanctifier*.

S. *What ſinnes doe you mean?*

C. 1. Our *originall depravednesſe*, and proneneſſe of our carnall part to all evill, 2. The *actuall* and *habituall ſins* of our *unregenerate*, And 3. the many *ſlips and fals* of our *moſt regenerate life*.

S. *What is the preſent felicity of theſe* Mourners?

C. That which reſults from the *ſenſe* of this bleſſed temper, there being no condition of ſoul more wretched, then that of the *ſenſleſſe obdurate ſinner*, that being a kind of *nummeſſe*, and *lethargy*, and death of ſoul; and contrariwiſe, this feeling, and *ſenſiblenesſe*, and ſorrow for ſin, the moſt *vitall* quality, (as it is ſaid of *feeling*, that it is the *ſenſe of life*;) an argument that wee have ſome *life* in us, and ſo true matter of joy to all that finde it in themſelves. And therefore it was very well ſaid of a *Father*: * *Let a Chriſtian man grieve, and then rejoyce that he doth ſo.* Beſides, the *mourning* ſoul is like the *watered* earth, like to prove the more fruitfull by that means.

* *Doleat homo Chriſtianus, & de dolore gaudeat. Aug.*

S. *What is the aſſurance of* future *felicity that belongs to this* mourner?

C. 'Tis ſet downe in theſe words, [*for they ſhall be comforted*] *Chriſt* who hereafter gives, now makes promiſe of comfort to ſuch, the *reaping in joy* belongs peculiarly to them that *ſow in tears, and godly ſorrow worketh repentance to ſalvation*, when all other *worketh death*: And beſides, this aſſurance ariſeth from the very nature of *comfort* and refreſhment, (by which the joys of heaven are expreſt) of which none are capable but the ſad diſconſolate *mourners*: nor indeed is *heaven* (the viſion of God, and revelation of his favour) matter of ſo much *bliſſe*, as when it comes to thoſe that wanted *comfort*, and when it *wipes away all tears from their eyes*, who *went mourning* (*all the day*) all their life *long*.

S. *What is Meeknesſe?*

C. A *ſoftneſſe*, and *mildeneſſe*, and *quietneſſe* of *ſpirit*, expreſſing it ſelf in many paſſages of our life: 1. In relation to God, and then it is a ready willing *ſubmiſſion* to his *will*, whether to *believe* what he affirms, be it never ſo much above my reaſon; (*the captivation of the underſtanding to the obedience of faith*) or to *doe* what he *commands*, and then 'tis *obedience*, or to *endure* what he ſees fit Of meeknesſe.

to lay upon us, and then 'tis *patience*, chearfulneſſe in affliction, contentednesſe with our lot whatſoever it is, (contrary to all murmuring and repining, and *enmity to the croſſe*, and all reſtleſſe unſatisfiednesſe) the being *dumb* or *ſilent to the Lord*, Pſal. 37.7. and reſolving with old *Eli*, *It is the Lord, let him doe what ſeemeth him good*. All which, *faith*, *obedience*, *patience*, though they bee vertues of themſelves diſtinct from *meekneſſe* ſtrictly taken, may yet bee very fitly reduced to that head, in as much as *meekneſſe* moderates that *wrath*, which would by conſequence deſtroy them. 2. In relation to men, whether *Superiours*, *Equals*, or *Inferiours*. If they be our *Superiours*, then 'tis *modeſty*, and humility, and reverence to all ſuch in generall, (at leaſt reductively, *meekneſſe* being an adjunct and help to thoſe vertues, removing that which would hinder them) but if withall they be our lawfull *Magiſtrates*, then our *meekneſſe* conſiſts in *obedience*, *active* or *paſſive*, *acting* all their *legall* commands, and *ſubmitting* (ſo far at leaſt, as not to make violent reſiſtance) to the *puniſhments* which they ſhall inflict upon us, when we diſobey their *illegall*, In *quietneſſe of ſpirit*, and not being *given to changes*; the direct contrary to all *ſpeaking evill* of dignities, but eſpecially to *ſedition* and *taking up of Armes* againſt them: which of what ſort ſoever it bee, though wee may flatter our ſelves that we are onely on the *defenſive part*, will bring upon us *condemnation*, *Rom.* 13. 2. for although it bee naturally lawfull to *defend* my life from him that would unjuſtly take it away from me, yet if it be the lawfull *ſupream Magiſtrate* that attempts it, I muſt not *defend* my ſelf by *aſſaulting* of him, for that is not to *defend* onely, but to *offend*; and *God forbid*, that though it were to ſave my owne life, *I ſhould lift up my hand againſt the Lords Anointed*. It is true, *Defenſive Wars* may be poſſibly lawfull at ſome time, when *Offenſive* are not; but of *Subjects* againſt their *Soveraign* neither can, becauſe if it be *Warre*, it will come under the phraſe, *Reſiſting the power*, *Rom.* 13. and ſo be *damnable*, and quite contrary to the *meekneſſe* here, and (farther) to all ſuch *Oathes*, which in every *Kingdome* are taken by the *Subjects* to the *ſupream power*, as that of *Allegeance*, &c.

S. *Wherein doth* meekneſſe *towards our* Equals *conſiſt?*

C. Thoſe may be our *friends*, or our *enemies*, or of a *middle* nature. If they be our *friends*, then *meekneſſe* conſiſts, 1. In the

not

not *provoking* them, for the *wrath of man worketh not the will of God*, Jam. 1. 20. 2. In *bearing* with their infirmities. 3. In *kind*, mild, discreet *reproof* of them; and 4. In *patience* and thankfulnesse for the like from them again. 5. In *submitting one to another in love, every one thinking another better then himself.*

S. *But what if they be our* Enemies?

C. Then it is the *meek* mans part to *love, to doe good, and blesse and pray* for them, in no wise *to recompence evill with evill*, injury with injury, contumely with contumely, in no wise to *avenge our selves, but to overcome evill with good.*

S. *What if they be neither our friends, nor foes?*

C. Then *meeknesse* consists in *humble*, civill, modest behaviour towards them, neither *striving* and contending for trifles, or trespasses, or contumelies, nor *molesting* with vexatious suits, nor breaking out into causlesse anger, *proud wrath*, as *Salomon* cals it, rage or fury, nor doing ought that may provoke them to the like.

S. *But there is yet another notion of my Equals considerable, those to whom I have done injury, what is* meekenesse *toward them?*

C. It consists in *acknowledging* the fault, and readinesse to make *satisfaction*, in going and desiring to bee *reconciled* to such a brother, and willingly submitting to all honest meanes tending to that end.

S. *What is the duty of meeknesse toward* Inferiours?

C. *Condescending*, kindnesse, lovingnesse, neither oppressing nor tyrannizing, nor using imperiousnesse, nor taking the *rod* when it may bee spared, nor *provoking to wrath Servants, Subjects, or Children.*

S. *Is there any other branch of* meeknesse *which my questions have not put you in minde of, to communicate to me?*

C. There is one branch of it scarce toucht yet, the *meeknesse* of our *understandings* in submitting our *opinions* to those that are placed over us by God; which though it be in strict speaking, the vertue of *humility* and *obedience*, and not the formall elicite act of *meeknesse*; yet *meeknesse* being ordinarily, and sometimes necessarily annexed to these acts of those vertues, I shall place them reductively under *meeknesse.*

S. *What must this* meekneſſe *of our underſtandings be?*

C. The proper'ſt rules for the defining it will be theſe: 1. That where, in any matter of *doctrine*, the plaine *Word* of God interpoſes it ſelfe, there we muſt moſt readily yeild, without *demurres* or reſiſtance. But 2. If it be matter neither *defined*, nor pretended to be defined in *Scripture*, then with each particular man among us, the definitions of the *Church* wherein we live, muſt carry it, ſo farre as to require our yeilding and ſubmiſſion; and with that *Church* which is to define it (if it come in lawfull aſſembly to be debated) the *tradition of the Vniverſall*, or opinion of the *Primitive Church*, is to prevaile, at leaſt to bee hearkned to with great *reverence* in that debate; and that which the *greater part* of ſuch a lawfull aſſembly ſhall judge to be moſt agreeable to ſuch rule, or (in caſe there is no light to be fetcht from thence, then) that which they ſhall of themſelves according to the *wiſdome* given them by God agree upon to be moſt convenient, ſhall be of force to *oblige* all inferiours 1. *not to expreſſe diſſent*, 2. *to obedience*. But 3. if Scripture bee pretended for one party in the debate, and the queſtion be concerning the interpretation of that *Scripture*, and no light from the *Scripture* it ſelf, either by ſurveying the context, or comparing of other places, be to be had for the clearing it, then again the judgement of the *univerſall*, or my *particular Church*, is to be of great weight with me; ſo far as (if it ſo command) to inhibit my *venting* my own opinion either publickly, or privately, with deſigne to gaine *Proſelytes*; or if all liberty be abſolutely left to all in that particular, then *meekneſſe* requires me to enjoy my opinion ſo, as that I *judge* not any other contrary-minded.

S. *But what if the particular Church wherein I was baptized ſhall fall from its own ſtedfaſtneſſe, and by authority, or law ſet up that which if it be not contrary to plain words of Scripture, is yet contrary to the doctrine or practice of the Vniverſall Church of the firſt and pureſt times, what will* meekneſſe *require me to doe in that caſe?*

C. *Meekneſſe* will require me to be very wary in paſſing ſuch *judgment* on that *Church*; but if the *light* be ſo clear, and the *defection* ſo palpably diſcernible to all that I cannot but *ſee* and acknowledge it, and in caſe it be true, that I am actually convinced, that the *particular Church* wherein I live is departed from the *Catholick*

lick Apoſtolick Church, then, it being certain that the *greater authority* muſt be prefer'd before the leſſer, and that next the *ſcripture* the *Catholick Church* of the firſt and pureſt times (eſpecially when the *ſubſequent* ages do alſo accord with that for many hundred yeares,) is the greateſt authority, it followes that *meekeneſſe* requires my obedience and ſubmiſſion to the *Catholick Apoſtolick Church*, and not to the *particular*, wherein I live, ſo far, I meane, as that I am to retain that *Catholick*, *Apoſtolick*, and not this *novell, corrupt, not Catholick* doctrine: and if for my doing ſo I fall under *perſecution* of the *rulers* of that *particular Church*, *meekneſſe* then requires me patiently to endure it, but in no caſe to *ſubſcribe* to, or *act* any thing which is contrary to this *Catholick doctrine*.

S. *But what if I may not be permitted to live in that particular Church without this ſubmiſſion, or ſuch acting, what doth the doctrine of meekneſſe then adviſe?*

C. If the meaning of your words [*may not be permitted to live*] be that they will put me to *death*, then *meekeneſſe* ſaith I muſt meekly *beare* the *loſſe of life* it ſelf, *and ſo follow Chriſt*. Or if the meaning be, that they will *baniſh* me out of the kingdome, I muſt venture my cauſe with *God*, and meekly ſubmit to that puniſhment alſo, and depend on *Gods providence* for my preſervation in ſome other. Or if the meaning be, that they will *diveſt* me of my *poſſeſſions*, mulct or otherwiſe *puniſh* me, the anſwer is ſtill cleare, becauſe all theſe are leſſe then the one loſſe of life is ſuppoſed to be.

S. *But what if they ſhall excommunicate me, hath the doctrine of meekneſſe any ſalve for me then, or any thing which it requires of mee?*

C. Yes, *meekly* to lie under that *Cenſure*, ſuppoſing that I am not *excommunicate* from the *Catholick Apoſtolick Church* of *Chriſt* by any ſuch *Cenſure*, but rather ſo much the more firmely united to it by this meanes. Nor am I obliged in this caſe to ſeeke out ſome other *particular Church*, which will receive me into their *communion*, out of which this hath ejected mee, but to ſubmit to that *lot* contentedly, which *God* permits to befall mee in the diſcharge of a *good conſcience*. And in this caſe, as long as I continue conſtant to the *doctrine* of the *Catholick Church*, and maintain the *inward communion*, (that of *charity*) with all the true *Church* of *God*, whereſoever they are, and with all *particular Churches* (and

even

even with this which hath *excommunicated* mee) ſo farre as to embrace them with the armes of *Chriſtian charity*, to joine even with *erroneous Churches* ſo far, as they are not *erroneous*, *i. e.* to embrace all *Catholick truth* whereſoever it is, ſeparating only from the *corruptions* of it, (and that too only becauſe they will not permit me externally to join with them in the *Catholick truths*, and *communion*, unleſſe I will profeſſe to join in their *corruptions* alſo) in this caſe I ſay, it is no fault of mine if it ſhould ſo happen, that I live in no *externall*, publick *communion* at all; The true *Chriſtian* thus patiently abiding the good pleaſure of *God*, ceaſeth not to be ſuch, by being caſt upon a deſert, or other equall *hermitage* in the midſt of men, and *Chriſtians*. Though after all this, if there be any *purer Church* that will receive me, or if any *Church* equally corrupt, will yet give me liberty to join with them in the publick ſervice of *God*, without complying or joining with them (or ſeeming and appearing, to the *ſcandall* of others, ſo to doe) in their *corruptions*, I doubt not but it is lawfull for me to *aſſociate* with them, unleſſe my *particular* calling or condition be ſuch, as that (by ſome *accident*) ſome ſinne be conſequent to my doing thus, as the *forſaking* thoſe which I am bound to cleave to, and the like.

S. *But what if this particular erroneous Church of which I am, do not excommunicate or exclude me from her communion, what doth meekeneſſe then preſcribe in reſpect of that communion?*

C. To *communicate* with her in all but her *corruptions*. My meaning is this, ſome other obligations there are upon every *Chriſtian* (wherein *meekeneſſe* interpoſeth not) which do require me not to depart from any *Catholick Apoſtolick truth*, or *practice*, at leaſt not to *ſubmit* to (or act) the *contrary*, or to do any thing, which is apt to *confirm* others in ſo doing, or to *lead* thoſe that *doubt* (by my example) to do what they *doubt* to be unlawfull. For in all theſe particulars, the *Chriſtian law* of *ſcandall* obliges mee, not only not to yeild to any *ſchiſme* from the *Catholick Apoſtolick Church*, or other the like corruption, but not to doe thoſe things, by which I ſhall be *thought* by *prudent* men to doe ſo. And therefore thus far I muſt abſtain; But this caution being given and obſerved, *meekneſſe* then requires me as far as I may without breach of theſe obligations, to *communicate* with that particular Church, as long as

as I live in her armes, but permits me alſo to ſeek out for ſome purer *Church*, if that may conveniently be had for me. Nay, if I am by my calling fitted for it, and can prudently hope to *plant* (or contribute to the *planting*) ſuch a *pure Apoſtolick Church*, where there is none, or to *reconcile*, and reſtore peace between divided members of the *Church Catholick*, my *endevour* to do ſo, is in this caſe extremely *commendable*, and that which *Gods* providence ſeems to direct me to by what is thus befallen me.

S. *But there is one caſe yet, that ſeems not to have been mention'd, I ſhall now* gather *it up as pertinent to my former queſtions about the* meekneſſe *of the* underſtanding, *though to thoſe, which I have ſince propoſed, not all together ſo agreeable. And it is this, What if there be on both ſides great probabilities, but no demonſtration from Chriſtian principles, or interpoſing of the Church univerſall, or particular, which way will* meekneſſe *then direct me to propend or incline?*

C. That which muſt then direct me is mine owne *conſcience*, to take to that which ſeems to be moſt probable, and in that my *meekneſſe* hath nothing to doe, nor can it oblige me to believe that which I am convinced is not true, nor to diſ-believe that which I am *convinced* is true: but yet before I am thus *convinced*, *meekneſſe* will give me its directions not to relie too overweeningly on my owne judgement, but to compare my ſelfe with other men, my *equals*, but eſpecially my *ſuperiours*, and to have great *jealouſies* of any my owne *ſingular* opinions, which (being repreſented to others as judicious as my ſelfe, together with the reaſons that have *perſwaded* me to them) doe not to them prove *perſwaſive*; nay, after I am convinced, *meekneſſe* may againe move me to hearken to other reaſons, that other men judge more prevailing, and if occaſion be, to *reverſe* my former judgement thus paſt upon that matter; it being very *reaſonable* for me (though not to believe what I am not *convinced* of, yet) to conceive it poſſible for me not to ſee thoſe grounds of *conviction* which another ſees, and ſo to be really miſtaken, though I think I am not; and then what is thus *reaſonable* to be concluded poſſible, my *meekneſſe* will bid me *conclude poſſible*, and having done that, adviſe me to chooſe the ſafer part, and reſolve rather to offend and erre by too much *flexibility*, then too much *perverſneſſe*; by *meekneſſe*, then by *ſelf-love*.

S. *What is the* present *felicity of the meek man?*

C. 1. The very *possession* of that *grace*, being of all others most delightfull and comfortable, both as that that *adorns* us and sets us out beautifull and lovely in the eyes of others, (and is therefore called the *ornament of a meek and quiet spirit*, 1 *Pet.* 3. 4.) and as that that affords us most matter of inward comfort; As for *example*, that part of *meeknesse* which is opposed to *revenge*, and consists in *bearing*, and retributing of *injuries*, this to a spirituall minded man is matter of infinite *delight*, 1. In *conquering* that mad, wilde, devillish passion of *revenge*; getting victory over ones *selfe*, which is the *greatest* act of *valour*, the *thought* of which is consequently most *delightfull*. 2. In *conquering* the enemy, of which there is no such way, as the [a] *soft answer*, which, saith the *Wise man, turneth away wrath*; and *feeding* the *hungry* enemy, which saith *Saint Paul*, is the *heaping live coals upon his head*; and that the way that *Metallists* use to *melt* those things that will not be wrought on by putting of fire under them, which he farther expresses by *overcoming evill with good*. 3. In *conquering* or outstripping all the *Iewish* and *Heathen* world, which had never attained to this skill of *loving of enemies*, (at the least of thinking it a duty which is a pecualiar pitch [b] of *Christianity*, to which they are elevated by Christ; and the honour of this must needs be a most *pleasant* thing. 2. It is matter of *present felicity* to us, in respect of the *tranquillity* and quiet it gaines us here, within our owne breasts, a *calm* from those *stormes* that *pride*, and *anger*, and *revenge*, are wont to raise in us. And 3. in respect of the *quiet* peaceable living with others, without *strife*, and *debate*, without punishments, and executions, that are the portion of the seditious, turbulent, disobedient spirits. Which is the meaning undoubtedly of the promise in the *Psalmist*, the *meek shall inherit the earth*, *i. e.* shall generally have the *richest* portion of the good things of *this* life; from whence this place in the *Gospel* being taken, though it may be accommodated to a spirituall sense, by interpreting the [c] earth for the *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the *Old* and *New Testament* called the *earth*; and so then the promise of *inheriting the earth*, will bee all one with that annexed to the fifth *Commandement*, that

[a] Ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι. *Æschyl. Prometh. vinct.*

[b] *Inimicos diligere omnium est, inimicos solorum Christianorum. Tertull.*

[c] ἐπὶ γῆ.

thy

thy days may be long in the land which the Lord thy God giveth thee; i. e. a proſperous *long life* here is ordinarily the *meek* mans portion, which, he that ſhall compare, and obſerve the ordinary diſpenſations of *Gods* providence, ſhall finde to be moſt remarkably true, eſpecially if compared with the contrary fate of *turbulent* ſeditious perſons; Although ſometimes *God* in his wiſdome permit it to bee otherwiſe, for the *puniſhing* of a wicked nation (which can have no greater *puniſhment* then that of a *Civill war*, wherein the *meeke* man oft ſuffers moſt, and is ſurvived by the *turbulent*) or for ſome other reaſon in his œconomy.

S. *But if this reward belong to the* meek *in this life, what aſſurance of future felicity can he have, there being no other promiſe to him here, but that he ſhall* inherit the earth?

C. The *temporall reward* can no ways deprive him of the eternall; but as the temporall *Canaan* was to the *Jew*, a *type*, and to them that obeyed, a *pledge* of the eternall, ſo is the *earth* here a reall inheritance below, and a pawn of another above; and this is the *meek* mans advantage (above many other duties) a double *Canaan* is thought little enough for him, the ſame felicity in a manner attending him, which we believe of *Adam*, if he had not fallen, a life in *Paradiſe*, and from thence a tranſplantation to *Heaven*. The like we read of them that *part* with any thing deare to them for *Chriſts ſake*, or in obedience to *Chriſts* command, (which I conceive belongs eſpecially to the *meek*, patient endurer of *Chriſts croſſe*, and to the liberall minded man) he ſhall have *a hundred fold more in this life, and in the world to come, everlaſting life*; and unleſſe it bee here to the *meek* (or to *godlineſſe* in generall, 1 *Tim.* 4. 8.) we meet not with any other temporall promiſe in the *New Teſtament*: And therefore this place here may bee reſolved very well to be parallel to that other, not onely in the *hundred fold*, or *inheritance* in this life, but in that addition alſo of everlaſting life after this. Beſides, other places of Scripture there are that intimate the future reward of the *meek*, as where it is ſaid to be *in the ſight of God of great price*; and that *if we learn of Chriſt to be meek, wee ſhall finde reſt to our ſouls*; and even here the *bleſſedneſſe* in the front, noting *preſent bleſſedneſſe*, cannot rightly doe ſo, if there were no *future* reward alſo belonging to it, it being a *curſe*, no *bleſſing*, to have our *good things* with *Dives*, or, with

the *Hypocrite*, our *reward in this life*, and none to expect behinde in another.

S. *What then is the fourth grace?*

Of hungring and thirſting after righteouſneſſe.

C. *Hungring* and *thirſting* after *righteouſneſſe*.

S. *What is that? And* 1. *what is meant by* righteouſneſſe?

C. It is of two ſorts. 1t *Inherent*, and then *Imputed*; the *inherent*, imperfect, proportioned to our ſtate, conſiſting in the *mortifying* of ſins and luſts, and in ſome degrees of holy new life: the *imputed*, is *Chriſts* righteouſneſſe accepted as ours, which is in plain words, the *pardon* of our ſins, and *acceptation* of our perſons in *Chriſt*.

S. *What is* hungring *and* thirſting?

C. You may join them both together, and make them one common *appetite* of both thoſe kindes of *righteouſneſſe*. Or if you pleaſe, you may more diſtinctly ſet them thus, that *hungring* is an earneſt appetite or deſire of *food*, and here, in a ſpirituall ſenſe, is apportioned to the firſt kind of *righteouſneſſe*, that of *Gods ſanctifying grace*, which is as it were *bread* or food to the ſoul, to ſuſtain it from periſhing eternally; and ſo *hungring after righteouſneſſe*, is an *eager*, impatient, unſatisfiable *deſire* of *grace*, of ſanctity to the ſoul, and that *deſire* attended with *prayer* and importunity to *God* for the obtaining of it.

S. *What is* thirſting after righteouſneſſe?

C. *Thirſting* is a deſire of ſome *moiſture* to refreſh, and is here apportioned to that ſecond kinde of *righteouſneſſe* conſiſting in *pardon of ſin*, which is the *refreſhing* of the panting ſoul mortally wounded, and ſo like the *Hart* in the *Pſalmiſt*, *longing after the water-brooks*, to allay the *feaver* conſequent to that wound, to quench the flame of a ſcorching conſcience; and ſo *Thirſting after righteouſneſſe*, is a moſt earneſt *deſire of pardon*, and petitioning of it from *God* in *Chriſt*, and never giving over that importunity, untill he be inclined to have mercy.

S. *What preſent felicity can there be in this* Hunger *and* Thirſt?

C. As *appetite* or ſtomach to meat is a ſigne of *health* in the body, ſo is this *hunger* in the ſoul, a *vitall* quality, evidence of ſome *life* of *grace* in the heart, and in that reſpect matter of *preſent felicity*; whereas on the other ſide, the *decay* of *appetite*, the no manner of *ſtomach*, is a piteous *conſumptive ſymptom*, and moſt deſperate

ſperate *prognoſtick*; and not caring for *grace* or *pardon*, for *ſanctification*, or *juſtification*, the moſt mortall deſperate condition in the world.

S. *What aſſurance of future happineſſe attends this* Hungring?

C. As much as *Gods* promiſe of *filling* can afford. Nay, proportionably to the two parts of the *appetite*, the ſtate of *glory* is full matter of ſatisfaction to each; there is there *perfect holineſſe* without mixture of *infirmity* or *carnality*, anſwerable to the hungring after *inherent righteouſneſſe*; and there is there *perfect finall pardon* and acquittance from all the guilt and debt of ſinne, and ſo the *thirſt* of *imputed righteouſneſſe* is ſatisfied alſo. So that hee that hath no other *hunger* or *thirſt* but theſe, ſhall bee ſure to finde *ſatisfaction*, which they that ſet their hearts upon *carnall* worldly objects, *hungring* after *wealth* and ſecular greatneſſe, *luſts*, &c. ſhall never be able to arrive to, either here or hereafter; ſuch acquiſitions being here, if attained to, very *unſatisfying*, the more we have of them, the more we deſire to have, and in another world there is no expectation of ought that ſhall be agreeable to ſuch *deſires*.

S. *VVhat is* Mercifulneſſe? *Of mercifulneſs.*

C. *Abundance* of *charity*, or *goodneſſe*, or benignity; there being in the Scripture-ſtyle * two words near kin to one another, *juſtice* and *mercifulneſſe*, ordinarily going together; but the latter a much higher degree then the former; the firſt ſignifying that *legall charity*, that both the *law* of *nature* and *Moſes* require to be performed to our brethren, but the ſecond an *abundance* or ſupereminent degree of it; expreſſions of both which we have, *Rom.* 5.7. under the titles of the *righteous man*, and the *good man*.

* צדקה and חסד. δικαιοσύνη, & ἐλεημοσύνη.

S. *VVherein doth this* mercifulneſſe *expreſſe it ſelf*?

C. In two ſorts of things, eſpecially, 1. *Giving*, 2. *Forgiving*.

S. *In giving of what*?

C. Of all ſort of things that our abilities, and others *wants* may propoſe to us: ſuch are, *relief* to thoſe that are in diſtreſſe; *eaſe* to thoſe in pain, *alms* to poor houſe-keepers, *vindication* of honeſt mens reputation, when they are ſlandered; but above all to mens *ſouls*, *good counſell*, ſeaſonable *reproofs*, *encouragement* in performing of duty, when they are tempted to the contrary, *comfort* in time of worldly afflictions, but eſpecially of temptation, *ſtrengthning*;

ning in the ways of *God*, and whatsoever may tend to the good of any man.

S. *What mean you by* forgiving?

C. The *not avenging* of injuries or contumelies, *not suffering* their trespasses against *men*, nay, nor sins against *God* to coole or lessen my *charity* and mercy to them, but *loving* and compassionating, and shewing all effects of true *Christian mercy* (such especially as may doe them most good) as well to *enemies* and *sinners*, as to friends.

S. *What is the* present *felicity that attends this grace?*

C. The *present delight* of having made another man *happy*, of rescuing a poor soul wrestling with *want*, &c. from that pressure, of reprieving him that was, as it were, appointed to die; this is certainly the most *ingenuous pleasure* in the world. 2. The *glorious-nesse* of so doing; a kind of *God-like* act; one of the [a] two things which a *Heathen* could say were common to us with *God*; especially, if it be an act of *ghostly* mercy, an *alms*, a *dole*, a *charity* to the *soul*; To relcue a poor sinner dropping into the pit, reeling into *Hell*, by *conference*, *advice*, *examples* of heavenly life, not onely to *save my self*, but *others* also; this is in a manner to partake of that incommunicable title of *Christ*, that of *Saviour*; such a thing to which (saith [b] *Aristotle*) as to an *heroick quality belongs not praise*, *but pronouncing blessed*; according to that of S. *Paul* from our *Saviour*, it is *more blessed to give*, *then to receive:* which supposes that it is a *blessed* thing to *give*.

[a] Ἀλλὰ θεὸν εἶναι καὶ εὐεργετεῖν. *Pythag.*

[b] Οὐκ ἐπαινοῦμεν ἀλλὰ μακαρίζομεν.

S. *What assurance is there of* future *blessednesse to such?*

C. The greatest in the world, from this *promise* annext, [*they shall obtain mercy*] *Gods punishments* are mostly answerable to our *sins*, he thinks good to give us a sight of our transgression by the manner of his inflictions, and so he is also pleased to apportion his *rewards* to our *graces*; *mercy* to the *mercifull* most peculiarly; by *mercy* meaning, 1. Acts of *bounty*, liberality from *God*, to wit, *temporall* abundance, (the common portion of the *Alms-giver*) and *spirituall* abundance of *grace*, of strength in time of temptation. 2. *Mercy*, in *forgiving*, pardoning, not imputing our sins. Upon which ground it is, that in the form of prayer which he hath himself prescribed us, he annexeth the *forgiving of all trespassers against us*, to our *prayer* for *forgivenesse to our selves*, as the condition without

without which we may not hope for such *forgivenesse*.

S. *What is* purity in heart?

Of *purity of heart.*

C. The *Heart* signifies the inner man, and especially the practicall part, or principle of action. And the purity of that is of two sorts; the *first*, that which is contrary to *pollution*; the *second*, that which is contrary to *mixture*; as you know *water* is said to be *pure*, when it is *clean*, and not mudded and defiled; and *wine* is said to bee *pure*, when it is * *not mixt*. In the first respect it excludes *carnality*, in the second, *hypocrisie*.

* ἄκρατον.

S. *When may a man be said to be* pure in heart, *in the first sense?*

C. When not only in the *members*, or instruments of action, but even in the *heart*, all parts of *carnality* or *worldlinesse* are mortified. As when we neither are guilty of *actuall* uncleanesse, nor yet consent to unclean *desires*; nay, feed not so much as the *eye* with unlawfull objects, or the *heart* with filthy thoughts; and because there be other pieces of *carnality* besides, as *strife*, faction sedition, &c. yea, and *pride*, and the consequents of that; all these must be wrought out of the heart, or else we have not attained to this *purity*; but are in the *Apostles* phrase, 1 *Cor.* 3. 3. *still carnall*. And so for *Worldlinesse* (for *earth* you know will pollute also) when I not onely keep my self from *acts* of *injustice*, and violence, but from *designes* of oppression, nay from *coveting* that which is anothers; and so likewise for *Satanicall injections*, when I give them no manner of entertainment, but reject them, suffer them not to stay upon the soul, and so to defile it.

S. *When may I be said* pure in heart, *in the second sense?*

C. When I attain to *sincerity*; when I favour not my self in any *known sin*; *double* not with *God*; divide not betweene him and my own lust, own ends, own interests; between *God* and *Mammon*, *God* and *the praise of men*, &c. For this is sure a main part of the damning sin of *hypocrisie*, against which there are so many woes denounced, (the not appearing to others lesse sinfull then we are, for that is not more unpardonable, but lesse damning then *open*, profest, avowed, *scandalous* sinning; but) the *halting between God and Baal*, the not loving and serving *God with all our heart*; the admitting other *rivals* with him into our hearts.

S. *But is no man to be thought a good Christian, that hath either*

either carnality or hypocriſie in him?

C. None that is either *carnall*, or *hypocrite*. But the truth is, as long as wee live here, and carry this fleſh about us, ſomewhat of *carnality* there will remaine to bee daily purged out; and ſo alſo ſome *doublings*, ſome reliques of *hypocriſie*; ſomewhat of my ſelfe, my own credit, my own intereſts ſtill ſecretly interpoſing in my godlieſt actions; But theſe (ſo they be not ſuffered to reign, to bee the chief maſters in me, to carry the main of my actions after them) may be reconcileable with a good eſtate; as humane *frailties*, not *waſting ſins*.

S. *What is the preſent felicity that belongs to ſuch?*

C. To the firſt ſort of *purity* belongs 1. that *contentment* that reſults from having overcome and kept under that unruly beaſt, the *carnall part*, and brought it into ſome tearms of obedience to the ſpirit. 2. The *quiet* and *reſt* that proceeds from *purity* of heart, contrary to the diſquiets and burnings that ariſe from *unmaſtered luſts*. 3. The *eaſe* of *not ſerving* and tending *the fleſh*, to *obey it in the luſts thereof*. 4. The *quiet* of conſcience, abſence from thoſe pangs and gripings, that conſtantly attend the commiſſion of carnall ſins. The ſame may in ſome meaſure bee affirmed of all the other branches of the firſt kind of *purity*. And for the ſecond, as it is oppoſite to *mixture*, or *hypocriſie*; the conſcience of that is matter of great ſerenity of minde, of *Chriſtian* confidence and boldneſſe towards *God* and man; when I have no intricacies, *Maanders*, windings and *doublings* within me; when I need no diſguiſes or artifices of deccit; but can venture my ſelf *naked* and *bare* to *Gods* eye; with a, *Prove me, O Lord, and try me, ſearch out my reins and my heart*. And ſo to men, when I fear not the moſt *cenſorious* ſtrict ſurvey, have a treaſure of confidence, that I *dread* not the face of any man; have no pains, no agonies for *fear* of being deprehended, which the *hypocrite* is ſtill ſubject unto.

S. *What is the reward apportioned to purity hereafter?*

C. The *Viſion of God*, which 1. none but the *pure* are capable of, and 2. which hath no matter of *felicity* in it, but to ſuch.

S. *Why are onely the pure capable of the ſight of God?*

C. Becauſe *God* is a *Spirit*, and cannot bee ſeen by *carnall* eyes, till they bee *cleanſed* and purged, and in a manner *ſpiritualized*; which though it be not done throughly till another life, yet *purity* here,

here, ſuch as this life is capable of, is a moſt proper *preparative* to it; and therefore is ſaid to be that, *without which no man ſhal ſee the Lord*; which you know is affirmed of *holineſſe*, *Heb.* 12.14. which word in that place ſignifies the very *purity* here ſpoken of.

S. *Why hath the Viſion of God no felicity in it, but to the* pure?

C. Becauſe a *carnall* faculty is not pleaſed with a ſpirituall object; there muſt be ſome *agreeableneſſe*, before pleaſure is to bee had, and that *pleaſure* is neceſſary to *felicity*.

S. *What is meant by* Peace-making?

C. The word *Peace-makers* ſignifies no more then *peaceable-minded men*. The notion of *making* in *Scripture*-phraſe, belonging to the bent of the ſoul; as to *make a lie*, is to be given to lying, to *practiſe* that ſin, to be *ſet* upon it. So, *to doe* (which is in *Greek*, *to make*) *righteouſneſſe and ſin*, 1 *John* 2. 29. and 3. 4. notes the full *bent* and inclination of the ſoul to either of them. So to *make peace*, both here, and *Iam.* 3.18. is to have ſtrong hearty affections to *peace*. Of Peace-making.

S. *Wherein doth this peaceable affection expreſſe it ſelf?*

C. In many degrees; ſome in order to *private*, ſome to *publick peace*; ſome to preſerve it where it is, ſome to reduce it where it is loſt.

S. *What degrees of it in order to* private peace?

C. 1. A *command* and *victory* over ones *paſſions*, eſpecially *anger* and *covetouſneſſe*; the former being moſt apt to diſquiet *families*, the latter *neighbourhoods*. The *angry* man will have no peace with his *ſervants*, *children*, nay *wife*, and *parents*, any that are within the reach of his ordinary converſation: and the *covetous* man will *contend* with any near him, that have any thing that hee *covets*. 2. A *charitable* or favourable opinion of all men, and actions, that are capable of candid interpretations, *jealouſies* in the leaſt ſocieties being the moſt fatall enemies to peace, and ſuch as foment the leaſt *diſcontents* into the mortalleſt *feuds* and hatreds. 3. An *apertneſs* and clearneſſe of minde, in a friendly debate (with friends or neighbors) of any actions which have paſt, ſubject to miſconſtruction, without all concealing of grounds of quarrel, not ſuffering them to boil within, but diſcreetly requiring an accompt of all ſuch *dubious* accidents of thoſe who are concerned in them. 4. The *reſolving* againſt *contentions*, and litigations in *law* as much as is

possible, being rather content to suffer any ordinary losse, then to be engaged in such ways of vindication, or righting our selves, and in greater matters referring it to *arbitrament* of honest neighbours, rather then to bring it to suit. 5. *Expressing* a dislike to *flatterers*, whisperers, and backbiters, and never suffering our affections to be altered by any such. By these you will guesse of other degrees also.

S. *What in order* to publick peace?

C. 1. *Contentment* in our present station, and never fastning our ambition and covetise on any thing which will not easily be attained without some *publick change* or innovation 2. *Willing obedience* to the present government of *Church* or *State*. 3. *Patience of the cross*, or preparation for that patience, and resolving never to *move a State* to get my self from under any pressure. 4. *Resolving* on the truth of that sacred dictate, that the *faults and infirmities of Governours are by God permitted for the punishment of the people*; and that consequently they are to be lookt on not in a *direct* line, onely (or chiefly) to *censure* them; but in order to *reflexion* on our selves, to observe what in our selves hath so provoked *God* to *punish* us. 5 The not thinking our own *opinions* in religion (such as are not of *faith*) of such importance, as either to deny *salvation*, or *communion* to any that differ from us. 6. *Modesty* and calmnesse in disputing. 7. *Not affixing* holinesse to opinions, or thinking them the *best* men that are most of our *persuasions*. 8. The *not defining* too many things in *Religion*. And many others you will judge of by these.

S. *What to preserve it where it is?*

C. 1. *Valuing* of it according to its true estimation, as that which is in the eyes of men very *amiable*, and *in the sight of God of great price*, and as that which is to every particular man the same thing in many respects (of his *estate*, his *reputation*, his *bodily conveniences*, and oft *life* it self) which bodily *health* is in one of those respects onely. 2. *Considering* how insensibly it may be lost, and with how great difficulty recovered again, and how near to a *hell* this *life* is without it. 3. *Prudent* watching over it, and over those that are enemies to peace. 4. Not being easily *provoked*, but overcoming *strife* with *mildness*, or kindnesse, *the soft answer*, &c. and *overcoming evill with good*. 5. *Praying* constantly to *God* the *Authour of peace* for the continuance of this beloved creature of his among us.

S. *What*

S. *What to recover it when it is loſt?*

C. 1. *Humbling our* ſouls, amending our lives, ſearching out thoſe peculiar reigning ſins that have made this *bleſſing* too good for us to enjoy, and ſo making our peace with *God* firſt. 2. *Examining* (every man ſingle) what I have *contributed* toward the removing of it, whom I have *ſlandered*, &c. and *repairing* what I have thus done by *confeſſion* and *ſatisfaction*. 3. By *inceſſant* prayer to *God* fetching it back again.

S. *What is the preſent felicity that belongs to ſuch?*

C. 1. The *preſent reſt* and peace, the greateſt of all worldly pleaſures, and which is (as I ſaid) as *health* in the body, the foundation of all other ſuperſtructions of temporall joy. 2. The *conſcience* of the charitable offices done to all others by this means. 3. The *honour* of being like *God* in it, who is the *God of Peace*, and like *Chriſt* who came on this errant to this earth of ours, *to make peace* between the greateſt enemies, his *Father* and the poore ſinner-ſoul.

S. *What is the reward apportioned to peaceableneſſe hereafter?*

C. 1. *Gods* acknowledgement of us, as of thoſe that are like him. 2. *Pardon* of ſins, and eternall reſt, and peace hereafter.

S. *To whom doth the laſt* Beatitude *belong?*

C. To thoſe 1. that are *perſecuted for righteouſneſs ſake*, 2. that are *reviled falſly for Chriſts ſake*. Of Perſecution for righteouſneſſe ſake.

S. *How doe theſe differ one from the other?*

C. Onely as a more *generall* word, and a more *ſpeciall*. * *Perſecution* ſignifies properly and ſtrictly, being *purſued*, and driven, and hunted, as noxious beaſts are wont, but in common uſe noteth what ever *calamity* or affliction the *malice* or *tyranny* of others can lay on us; and *Reviling* is one ſpeciall kinde of it, which is moſt frequently the true *Chriſtians* lot, Becauſe 1. thoſe that have no *ſtrength* or power to inflict other injuries, have yet theſe *weapons* of their *malice* always in readineſſe. 2 Becauſe they who are not good *Chriſtians* themſelves, doe in their own *defence* think themſelves obliged to *defame* thoſe that are; their good actions, when they are ſilent, ſeeming ſo reproachfull to them, made *to reprove their thoughts*, *Wiſd.* 2 14. And ſo they endevour by their *tongues* to revenge themſelves upon them, to *redeem* their *reputation* by that means.

* διωγμὸς.

S. *But what is meant by the phrases,* [for righteousnesse sake] *and* [falsly for my sake?]

C. Those words contain a restraint or limitation of the subject, to this purpose; that the *Beatitude* belongs not to those indefinitely that are *persecuted* and *reviled* (for many may thus justly *suffer as theeves, as murtherers, evill doers, busie-bodies,* 1 *Pet.* 4. 15. and receive little joy or blessednesse in that) but to those peculiarly that are true *Christians.* And that either 1. for some *good action* wherein their *Christianity* and the testimony of a good conscience is concerned; as when men are *reviled* or *persecuted,* because they will not either totally forsake, & *Apostatize* from *Christ,* or in any particular occurrent offend against him (or when some such *Christian* performance brings this consequent *persecution,* or reproach upon them.) Or 2. for some *indifferent* sinlesse action, which though it be not done in *necessary* obedience to *Christ,* yet bringing unjust persecution or reviling falsly upon them, may (though in an inferiour degree) belong to this matter; and in that case the *persecution* that so falls on them, will bee thought to bee permitted by our wise and good *God,* and disposed or ordered by him for our *Beatitude, i. e.* for the benefit of us as *Christians*; either as a *chastisement* of our other sins, that we may not bee condemned with the world; or as a *means* of triall whether we will bear it *patiently* and *Christianly.*

S *Wherein doth the present felicity of such consist?*

C. 1. In *having their evill things* in this life, that so all their *good things,* their reward, may remain on arreare, unpaid till another life. 2. In the *honour* and dignity of suffering for *Christs* sake. 3. In *conformity* with the ancient *Prophets* and *Champions* of *God* in all ages. 4. In the comfort that proceeds from this evidence and demonstration of our being true *Christians,* for that is the meaning of [*yours is the Kingdome of heaven*] *i. e.* the state of *Christians,* or the *true Christian state.* It being a *Christian* aphorisme, that *God chastens every Son, Heb.* 12. 7. and that the good things, that are made good to *Christians* here, shall be *with persecution, Mar.* 10. 30. 5. In this pledge of *Gods* favour to us, in that we are *thought worthy to suffer shame for his name.* 6. In the assurance of a greater *reward* hereafter, proportioned to our sufferings here.

S. *What*

S. *What is the reward hereafter, apportioned to this?*

C. A *greater degree* of glory in heaven.

S. *You told me, at your entring on the* Beatitudes, *that I was no farther to believe my ſelfe a Chriſtian, then I ſhould finde all and every of theſe graces in me to which theſe* Beatitudes *are prefixt; This I can without difficulty acknowledge for all the former, (and reſolve I am no farther a Chriſtian, then I am* poor in ſpirit, mourning, meek, hungring and thirſting after righteouſneſſe, mercifull, pure in heart, *and* peaceable) *but the laſt ſticks with me, and I cannot ſo eaſily aſſent to that, that I cannot be a Chriſtian, unleſſe* I be perſecuted and reviled: *I pray clear that difficulty to me.*

C. I ſhall, by ſaying theſe four things to you. 1. That though to be *perſecuted* is no *duty* of ours, yet, 1. to *bear* it patiently, and 2. To *rejoyce* in it when it befals us, and 3. That it be *for righteouſneſſe ſake*, (when it lights upon us) is our *duty* required of all *Chriſtians*. 2. The very being *perſecuted*, though it be not a *duty* again, is yet a *mark* and character of a *Chriſtian*; and the *Scripture* doth ſeem to affirm, that no good *Chriſtian* ſhall ever be without his part in it, *Heb.* 12. 6. &c. And it will be hard for any to find out one holy man that hath paſſed through his *whole* life without this portion. 3. If it ſhall not be ſo generall a rule but it be reſolved capable of ſome exception, *i. e.* if ſome good *Chriſtians* be found, which are not *perſecuted*, yet ſtill the *preparation* of minde for this indurance, is neceſſary to every *Chriſtian*. 4. The being *perſecuted* ſhall contribute much to the *increaſe* of our *glory*, and ſo may ſtill be ſaid neceſſary *reſpectively* (though it ſhould not be affirmed abſolutely) to the attaining of that *degree* of glory: and therefore this is placed after all the reſt, as a meanes of *perfecting* and conſummating the *Chriſtian*, that as the former ſeven are *neceſſary* to the attaining a *crown* at all, ſo this to the having ſo *rich a crown*, or ſo many gems in it.

Of the Order of the Beatitudes.

S. *Is there any thing now which from the order of theſe Beatitudes you would think fit to teach me?*

C. Yes, eſpecially two things. 1. That the grace *firſt* named is a generall principall grace, which is the foundation of all the reſt. Where that is once ſeated and planted, all the reſt will more eaſily and more happily follow. *Humility* is the ſeed-plat of all, and

from thence it is most proper to proceed 1. to *mourning* or sorrow for sinne; (the *humble* heart is a melting heart) 2. to *meeknesse* and quietnesse of spirit; (the *humble* heart is the next degree to that already) 3. to *hungring and thirsting after righteousnesse*; (the *humble* heart will most impatiently desire both *pardon* of sin, (that first kind of *righteousnesse*) and *grace*, to sanctifie, (that second kinde of *righteousnesse*) 4. to *mercifulnesse*; (the *humble* heart will be most ready to give and forgive) 5. to *purity of heart*; (the *humble* heart is most unreconcileable with all filthinesse *both of the flesh and spirit*, but especially the latter, of which, pride, a chiefe particular, is the direct contrary to humility) 6. to *peaceablnesse*; (contention being generally the effect of pride) 7. to *persecution and reviling* (humility, 1. being apt to tempt the proud worldlings to *revile* and persecute: 2. being sure to *work patience* of them in the *Christian.*)

S. *What is the second thing that from the Order you observe?*

C. The *interchangeable* mixture of these *graces*; one toward *God*, and another toward *man*, thus interweaved, that the first respects *God*, the next *man*; the next *God* again, and so forward till it comes to the last, which respects *God* again. For having told you, that the *first* is a generall *foundamentall grace*, as the head to all the rest, it followes that the second, that of *mourning*, must be the *first particular*, which being fastened particularly on *sin*, respecteth *God*, against whom we have sinned: then next to that, *meeknesse* respecteth our *neighbour* especially; and 3. *hungring* and *thirsting* after righteousnesse, (which is all to be had from *God*) respecteth *God*; *Mercifulnesse* again respecteth *man*; *Purity in heart*, *God*; *Peaceableness*, *man*; and lastly *persecution* for righteousnesse sake, and patience of it, as coming from a consideration and belief of *Gods* provident disposall of all things, respecteth *God* again. So that you see the first and the last respecteth our duty toward *God*; (who is *Alpha* and *Omega*, the *first* and the *last*) and those between, divided between our *neighbour* and *God*. That so we may resolve, that to *God* belongs the *chief*, and *first*, and *last* of our *love* and *obedience*, yet so as not to exclude but require also in its subordination our care of *duty* and *love* toward man also; one intermixing *lovingly* and friendly with the other, and neither performed as it ought

ought, if the other be neglected.

S. *I conceive you have now concluded the explication of the firſt part of this Sermon. God give me grace to lay all the ſeverals to heart.*

What is the ſumme of the ſecond branch or Section in it? Sect. II.

C. It conſiſts of the foure next verſes, to wit, *v.* 13, 14, 15, 16. and the ſumme of them is, the neceſſity that the *graces* and vertues of *Diſciples*, or *Chriſtians*, ſhould be *evident* and *exemplary* to others alſo, *i. e.* to all *Heathens* and ſinners, and all indefinitely which may be attracted by ſuch example. This is enforced by four reſemblances, 1. of *Salt*, which as long as it is *ſalt*, hath a quality of ſeaſoning of other things, to which it is applied, 2. of the *Sun*, that is apt to illuminate the *dark* world, 3. of *a City on a Hill*, which is conſpicuous, 4. of *a Candle ſet in a Candleſtick*, which *giveth light to all that are in the houſe*. By all which he expreſſes, that thoſe *graces* are not to be accounted *Chriſtian*, which either, 1. doe not bring forth *fruits*, (and ſo remaine but *dull* habits, uſeleſſe poſſeſſions) or 2. which are not made *exemplary* to others. *Chriſtians muſt be exemplary.*

S. *But ſure all this belongs to Miniſters and men in eminent place onely; they are the* ſalt of the earth, *and* light of the world; *not to every private Chriſtian.*

C. Yes to every *private Chriſtian*; for ſuch are the *Diſciples*, to which Chriſt here ſpeaks the ſame auditors continuing to every part of the *Sermon*, and ſo the duty of exemplary lives is in ſome meaſure required of every of them, who before were bound to be *meek* or *peaceable*, *&c. i. e.* (as 'tis apparent, *v.* 1.) of all thoſe that are entred into the *Schoole* of *Chriſt*: not onely *Apoſtles*, (whoſe ſucceſſors the Governours of the Church now are) for as yet there were none ſuch, (the *Apoſtleſhip*, and ſending abroad to preach with a *Commiſſion* to that purpoſe, beginning together, both after this, *c.* 10. 1.) but, I ſay, all *Diſciples*, that is, all *Chriſtians*, that undertake to follow *Chriſt*, and expect any good by him.

S. *What then is the meaning of this neceſſity that the Chriſtians graces muſt be evident and exemplary?*

C. 'Tis this, 1. That a *Chriſtian* muſt not content himſelfe in *doing* what *Chriſt* commands, but muſt alſo diſpoſe his *actions* ſo as may moſt tend to *Gods* honour, which conſiſts in bringing in many,

many *Diſciples* unto him, and which ought to be as precious to a *Chriſtian* as the ſalvation of his ſoule. Moſt contrary to which are the practices of thoſe which profeſſing Religion, commit thoſe things which even *nature* it ſelf, and ſober *Heathen reaſon* abhors, (ſuch are *circumventing* of other men, *rebellion*, *ſedition*, *and* many times uncleane ſinnes, *not to be named alſo*) and ſo bring up an *evill report* upon *Chriſtian Religion*, defame it in the opinions of men. 2. That he ought to labour the converſion of others, (in charity to them) the extending, not incloſing of *Gods* kingdome.

S. *This doctrine is clear, and therefore I will detain you no longer on this Section.*

Sect. III. *Chriſt did not aboliſh,*

What is the ſumme of the next Section which conſiſts of four verſes more, 17, 18, 19, 20?

C. It is in brief the atteſtation of two great *Chriſtian* truthes.

S. *What is the firſt of them?*

C That *Chriſtianity* is not contrary to the laws by which mankinde had formerly been obliged, is not deſtructive of them; *Chriſt* now commands nothing that the *naturall* or *morall* law had *forbidden*, and likewiſe *forbids* nothing that that had *commanded*: this is affirmed in three formes in this *Section*. Firſt, *v.* 17. *He came not to deſtroy the Law and the prophets, i. e.* the doctrine deſigned and taught by them; and it would be a very dangerous errour, very noxious to practice, to thinke he did, *thinke not &c.* Secondly, *v.* 18. he affirms with an aſſeveration, that the *leaſt* letter or *tittle of the Law*, ſhall not be deſtroyed, *i. e.* loſe its obligingneſſe, (*till all be fulfilled*, we read; it is,) * *till all things be done*, *i. e.* till the world be at an end, or (which is the ſame at the beginning of the *Verſe*, though in other words) *till Heaven and Earth, i. e.* this preſent world, *paſſe away*, or is diſſolved. Thirdly, *v.* 19. He pronounces clearly, that he that affirmes any the leaſt commandement of the *Law* to be now out-dated, (that not only breakes them himſelfe, but teaches others that they are not obliged to keep them) he ſhall be called the *leaſt in the Kingdome of Heaven*, *i. e.* ſhall not be accounted a *Chriſtian*; for ſo the *kingdome of Heaven* frequently ſignifies in the Scripture, and (to *be the leaſt in it*) is a phraſe that ſignifyes being utterly excluded from it.

* ἕως ἂν πάντα γένηται.

S. *What*

S. *What is the ſecond thing?*

C. That *Chriſt* hath *perfected* the *Law*, and ſet it higher, then any the moſt ſtudied *Doctor* did think himſelfe obliged by it formerly. And this is affirmed here alſo by two phraſes; Firſt, *v.* 17. I *came not to deſtroy the Law, but to perfect it.* The [a] *Greeke* word which we render [*perfect*] is anſwerable to an *Hebrew*, which ſignifies not only [b] to *performe*, but to [c] *perfect*, to *fill up*, as well as to *fulfill*; and ſo is rendred ſometimes by one, ſometimes by tother. And the *Greek* it ſelfe is ſo uſed in like manner; When it refers to a word, or a *propheſie*, then it is to *perform*, to *fulfill*. 2 *Chron.* 36. 22. 1 *Mac.* 2. 55. In other caſes it is to *fill up*, to *compleat*, to *perfect*, *Eccl.* 33. 16. and 39. 12. and 2 *Chron.* 24. 10. And that it is ſo in this place, may appeare by the ancient *Greek Fathers*, which expreſſe it by two ſimilitudes, 1. of a *veſſell* that had ſome water in it before, but now is *filled* up to the brim. 2. Of a *picture* that is firſt [d] drawn rudely, the limbs only, and lineaments with a coal or the like; but when the hand of the Painter comes to draw it in colours [e] *to the life*, then it is ſaid to be *filled up*. 2. That *except your righteouſneſſe, i. e. Chriſtian actions* and performances, *exceed the righteouſneſſe of the Scribes and Phariſees, i. e.* goe higher then that *ſtricteſt* ſect of the *Jewes*, and the *Doctors* among them, thought themſelves obliged to, or taught others that they were obliged, they ſhall not paſſe for *Chriſtians* here, or prove *Saints* hereafter. In which words ſure hee doth not pitch on the name of *Scribes* and *Phariſees* peculiarly, as thoſe that were the greateſt evacuators of the law by their owne hypocriticall practiſes or falſe gloſſes in ſome particulars; but the *Phariſees* as the moſt *exact* ſect among the *Jewes*, *Acts* 26. 5. and the *Scribes*, as the *Doctors* of the *law*, and thoſe that knew better what belonged to it then other men; and both together as thoſe *that ſate in Moſes chaire, i. e. taught* there truly (though they *practiſed* not [*they ſay, but doe not*] the doctrine of the *Moſaïcall* law in that manner, as others were obliged to performe it, *Matthew* 23. 2. This ſame truth is alſo farther proved in the remainder of this *Chapter*, by induction of ſeverall particulars of the *law*, firſt barely ſet downe by *Chriſt*, and then with *Chriſts* improvement added to them, in this forme of ſpeech, *but I ſay unto you*. And though this be no new *doctrine*, but affirmed diſtinctly by moſt

But perfect the Law.

[a] πληρῶσαι.
[b] כלה τελέω.
[c] τελειόω.
[d] σκιαγραφία.
[e] ζωγραφησις.

of the [a] *ancient* (especially the *Greek*) *Writers*, before *S. Austines* time, and thus far acknowledged by all parts, that *Christ* required *more* of his *Disciples*, *i.e.* of *Christians* now, then the *Jews* by any clear revelation had been convinced to be *necessary* before, (which is in effect as much as I shall desire to have granted:) Yet I have thought good to confirm it yet further to you, (because it is the foundation of a great weighty superstructure) by two things: 1. by one other remarkable place of *Scripture*; 2. by some reasons which the *Fathers* have given for the doing of it.

[a] Thus *Origen* against *Celsus*, l.5. p.259. saith of Christs laws that they are κρείττονες & θειότεροι, better and diviner then all former laws. *Iustin Martyr*, τὸ κατὰ φύσιν βίου ἐδέπω πεπιστευκότος ἐστὶ, to live according to nature is the part of one that hath not yet believed. *Ireneus l.4. c.:7 Dominus naturalia legis non dissolvit, sed extendit, sed & implevit.* Christ did not dissolve those parts of the law which were from the law of nature, but extended them, and also filled them up. Where to fill up, is more then to extend, and in that notion is set opposite to Christs words of destroying the law, *Mat.5.* So again, *sed plenitudinem & extensionem*, his law is the plenitude and extension of the former. Againe, *Superextendi decreta, & augeri subjectionem.* The laws under Christ are extended above what they were, and our subjection encreast. And again, *adimplentis, extendentis, dilatantis*, that Christ doth fill up, extend, and dilate the law: and that whole Chapter is wholly spent on that purpose, shewing abundantly what Christ meant by πληρῶσαι, not fulfilling, as that signifies in our ordinary phrase performing the former laws, (though Christ did that also) but filling it up, encreasing it, adding to it. So *Clemens Alex. Strom.* 3. hath a great deal of Christs renewing the law being grown old, καὶ οὐκ ἔτι συγχωροῦντος not permitting those things any longer which had been before permitted, but leading his Disciples ἀπὸ τῆς προβιοτῆς from that prælusory life of nature, to those higher mysteries. So *Athenagoras* in his embassy or message to *Commodus* and *Antoninus*, opposes against all the precepts of the Lawyers and Philosophers of all former ages, this one *dogma* or precept of Christ, ἀγαπᾶτε τοὺς ἐχθροὺς, love your enemies, challenging them all to compare with Christ in that one piece of Christianity. So Saint *Basil* on the 15 *Ps.* As, saith he, the old law saith, Thou shalt not kill, so the Lord, (Christ) τελειότερα νομοθετῶν, giving more perfect laws, saith, Thou shalt not be angry, &c. So the Authour of those Constitutions which goe under *Clemens Romanus*'s name and are acknowledged to be very ancient, in his 6 Book, *c.23. vid. loc.* So *Constantine* the Emperour in *Zozimus l.* 2. cals Christs law, τεὰν παιδείαν, the new discipline; *Macarius* νόμον πνευματικὸν, a spirituall law, opposed to the naturall, *hom.37 p.442.* But most clearly S. *Chrysostome*, who cals the Sermon on the Mount, ἄκρον τῆς φιλοσοφίας, the top of philosophy, καὶ γὰρ καινῇ νόμοι μύριοι καὶ περὶ πολλῶν μειζόνων, in the New Testament, saith he, there are a many laws, and of many higher or greater matters. *Edit. Savil. T.3.p.93.* to which he applies that of Christ, *Ioh.15.22.* If I had not come, and spoken to them, they had had no sin; whence 'tis clear that 'twas his opinion that some things were prohibited by Christs coming and speaking, which he that practised before, either had no sin, or was not in so great measure guilty of it. So againe, that Christs giving of laws, was πλήρωσις καὶ ἐπίτασις, a filling up and extending of the old, and that this was the reason why Christ medled not with all the precepts of the Decalogue, because, saith he, he resolved not πάντας αὐξῆσαι, to encrease all. Again, on *Mat. p.* 112. he saith, that it was now μειζόνων ἐντολῶν καιρὸς, a season of greater precepts. So *T.3.p.91.* ἃ τὰ αὐτὰ κεῖται παλαίοις καὶ ἡμῖν σκάμματα, the Ancients and we have not the same goales proposed to us: and so on, in

a

a most clear place, fit to be intirely transcribed, or (in stead of that) consulted in the Father. So *Theophylact* compares Christ with the Law as the ζωγράφησις τελεία, the painting to life, to the σκιαγραφία, or drawing in black and white, or first lineaments, *p.28. in Eu.* and that Christ did not καταλύειν σκιαγραφίαν ἀλλὰ μᾶλλον ἀναπληροῦν, not destroy that first draught, but rather fill it up. So again, To love friends, saith he, ἀτελὲς ὄστι, is an imperfect thing, τέλειον δὲ πάντας ἀγαπᾶν, but to love all is perfect, or an high degree of perfection. Again, that the precepts of the Law are such as θηλάζουσι καὶ παιδίοις ὁρμόζει, are agreeable to sucklings and children, which ἀνδρᾶσιν αἰσχύνη it will be a reproach to men not to have exceeded. So *Oecumenius t.1. p.286.* οὐ τὰ αὐτὰ ἐν νεᾷ ἐπιτατόμεθα, ἅπερ οἱ πάλαι ἐν νόμῳ, we have not now the same precepts in the New, which we had in the Old Testament but καινὰ καὶ νεὰ παραγγέλματα, καὶ φιλοσοφώτερα, new commands, and more philosophicall, *i. e.* of deeper and higher importance for the regulating of mens lives; for, saith hee, killing was forbidden of old, anger also is forbidden us: and so of swearing, distinctly, οὐκ ἦν πονηρὸν τότε, μετὰ δὲ Χριστὸν ὄστι πονηρόν, It was not then (universally) unlawfull, but now after Christ it is. μὴ γὰρ ὅλως ὀμνύειν, for Christ hath said, But I say unto you, swear not at all. The same is affirmed by S. *Basil* in the fore-cited place, εὐορκία συγχωρεῖται, swearing truly, is permitted under the Law, ἐν δὲ τῷ εὐαγγελίῳ παντελῶς ἀπηγόρευται, but under the Gospel it is universally forbidden, *i. e.* some kinde of oathes, which are there permitted, are here universally prohibited; as for example, swearing by others beside God. And so both S. *Chrysostome*, and *Theophylact* also. So among the Latines *Tertullian l.3. Contr. Marcion. c.16. Christi legem supplementa necessaria esse disciplinæ creatoris*, that Christs law is an addition of necessary supplements to the law of the Creator. Again, *l. de patientia*; *Ampliandæ, adimplendæque legi adjutricem Christus præfecit patientiam*, Christ added his rules of patience for an help to enlarge and fill up the law: *Quod ad justitiæ doctrinam retro defuisset*, because that had formerly been wanting to the doctrine of righteousnesse; *Nondum enim patientia in terris quia nec fides*, for patience was not as yet on the earth, because faith was not, *i. e.* Christianity brought that high pitch into the world with it; and after a great deal more, he comforts the law of *Moses* for the losse of its ceremonies, &c. and tels it, that it hath found more in Christ then it lost. So againe, *ad Scap. p. 91. Hæc est perfecta & propria bonitas nostra*, This is a goodnesse perfect and proper to us Christians; *Amicos enim diligere omnium est, inimicos solorum Christianorum*, 'Tis every mans part to love friends, onely the Christians to love enemies. Again 4. *cont. Marc. p.524. (Pamel. ed.) Christus Dei creatoris præcepta supplendo & conservavit & auxit*, Christ preserved and encreased the laws of God the creatour by filling them up. So again, *l. de pudicitia*; *Legem sistimus, scilicet in his quæ & nunc Novo Testamento introducto etiam cumulatiore præcepto prohibentur; pro non mœchabenis, qui viderit, &c.* Some things in the New Testament are prohibited by an higher precept, in stead of [thou shalt not commit adultery] [he that looketh, &c.] So *S. Ierome* on *Mat. 5.* concerning oaths. *Hoc, quasi parvulis concessum*, This was allowed before, or permitted to the Jews as to little ones, *Evangelica autem veritas non recipit*, the Gospel-truth doth not permit it. So *S. Augustine T.4 p.1109. de Serm. in monte l.1.* Where having proposed a double sense of fulfilling the law, he insists only on the latter, *viz.* that Christ fulfilled the Law by adding *quod minus habet*, what was deficient, *& sic perficiendo confirmaverit*, and so by perfecting confirmed it, *dum enim fiunt quæ adduntur, multo magis fiunt illa, quæ permissa sunt ad inchoationem*, for while those things are done which are added, those things are much more done, which were permitted for their initiall state. Then upon that verse, [Unlesse your righteousnesse exceed, &c.] he explains it thus, *Nisi non solum ea quæ inchoant homines impleveritis, sed etiam ista, quæ à me adduntur qui non veni solvere, sed adimplere*, Unlesse you fulfill

not onely thoſe things, which men perform in that initiall ſtate, but alſo thoſe, which are added by me, who came not to looſe but to fulfill, you ſhall not enter into the kingdome of heaven. And again on that paſſage, [he that ſhall doe and teach theſe leaſt Commandements, ſhall be called great] 'tis not, ſaith he, to be underſtood *ſecundum illa minima, ſed ſecundum ea quæ dicturus ſum*, according to thoſe leaſt things under the Law, but to the leaſt of thoſe precepts, which Chriſt meant to deliver them. *Quæ ſunt autem iſta?* and what are they? ſaith he, and anſwers, *ut abundet juſtitia*, that your righteouſneſſe exceed, &c. Theſe few may ſuffice to give ſome ſight of the ſenſe of antiquity in this point.

S. *What is that remarkeable place of Scripture?*

C. In the firſt *Epiſtle* of *Saint John, chap.* 1. prefaced and brought in with more magnificent ceremony, then any one paſſage of Scripture. *That which was in the beginning, &c. verſe* 1. *That which we have ſeen and heard, &c. verſe* 3. and, *Theſe things write we, verſe* 4. *This then is the meſſage, verſe* 5. all which are remarkeable characters ſet upon that which followes ſhewing it to be the ſumme of the whole Goſpell, or doctrine of Chriſt; and it is this, [*That God is light, and in him is no darkneſſe at all,*] *verſe* 5. Which words ſo uſhered in, you will eaſily believe, have ſomewhat more in them, then at the firſt ſound, taken alone, they would ſeem to have, and this ſure it is; that now under the *Goſpell, Chriſt* this *light* appears without any mixture of *darkneſſe*. *Light* is the ſtate and doctrine of *Chriſtianity*; *darkneſſe*, of *ſinne*, and imperfection, and ſuch as was before among *Jewes* and *Heathens*, (which is referred to by the phraſe, *If we walk in darkneſſe, verſe* 6. *i.e.* live like *Jewes* or *Heathens*) and therefore to be *light*, without all mixture of *darkneſſe*, is to be *perfect* without all mixture of *imperfection*; which you will not think fit to affirm of *God*, (or *Chriſt* under the *Goſpell*) in reſpect to himſelfe: (for that were to conceive, that he had not been ſo before) but in reſpect of his *Law* and *Commandements*; that they had before ſome mixture of *imperfection*, but now have none; had before ſome *vacuities* in them, which now are filled up by Chriſt.

S. *What reaſons doe the Fathers give for this?*

Theſe eſpecially: Becauſe 1. Chriſt under the *Goſpell* gives either *higher* or *plainer promiſes*, then he did before; the *promiſes* of *eternall life* are now as clear, as thoſe of a *temporall Canaan* had been before to the *Jewes*. 2. Becauſe he gives *more grace* now to perform them, then before he had done. The law given by *Moſes* was a carnall law, *i.e.* weak, not accompanied with ſtrength

to

to perform what it requires; but the *Gospell* of *Christ* is the *administration of the spirit, i. e.* a means to administer the spirit to our hearts, to enable to doe what he commands to doe; and then, as the Father said, *Lord give me strength to doe what thou commandest, and command what thou listest*, so, if *Christ* strengthens me, I am surely *able to doe all things*, having that *sufficiency from God.*

S. *If this be true that* Christ *now requires more then under Nature or* Moses *had been formerly required, at least fully revealed to be required; how then is our Christian* burthen lighter, *then the* Jewish *formerly was? In these things it is heavier rather.*

C. It is made lighter by *Christ* in taking off that unprofitable burthen of *ceremonies*, that had nothing good in them, and yet were formerly laid on the *Iewes*: *lighter* again in respect of the *damning* power of every least sin or breach under the *first covenant*, which to the penitent beleever is taken away in the second. Which two things being supposed, the adding of these *perfections* to the *law*, (which are all of things gainfull and profitable, and before (even by those that either were not, or thought not themselves obliged by them) acknowledged to be *more excellent*, and more honourable then the other) will not in any reason be counted the encrease of a burthen, (for no man will be thought oppressed by that he gains by) but the *gainfull* yoke will be a *light* one; though it be a *yoke*, *Mat.* 11. 30. And 2. as long as he gives strength, his *Commandements*, what ever they are, cannot be *grievous.*

S. *But sure it were not difficult to find in the old Testament, the same or* equivalent *commands to every of those that follow here, how then can Christ be said to have improved them?*

C. Some *glimmerings* perhaps of this *light* there were before, as *Gospell* under the *Law*: but these either 1. not universally *commanded* to *all* under threat of eternall punishment, but onely *recommended* to them that will doe that which is best, and so *see good dayes*, &c. Or 2. not so *expresly revealed* to them as that they might *know* themselves thus *obliged.* And yet if any will contend and shew as *universall* plain obliging precepts there as here, I shall be glad to see them, and not contend with him, so he will bring the *Iewes up* to us, and not us *down* to the *Iewes*; for that is

the onely danger, which I have all this while used all this diligence to prevent.

S. *One question more I shall trouble you with in this matter, whether these superadditions of Christ in the rest of the chapter, may not be resolved to be onely* Counsels of perfection, *which to doe, is to doe better, and not* Commands, *which not to doe is a sin?*

C. The following superadditions are all *commands*, and not *counsels* onely; *Christ* delivering these now in the same manner, as *Moses* did that other before; *Christ* in a *mount*, as he in a *mount*; his saying [*I say unto you*] a form of *command*, as that phrase [*God spake these words and said*] a form of it, *Exodus* 20. and the breach of these new *sayings* threatned with *judgement* and *hell fire*, and *imprisonment* irreversible, and *casting into hell*, &c. in the ensuing words. All which signifie them sins, which must be accounted for sadly by a *Christian*, and not onely *failings*, or falling short of perfection.

S. *How many sorts of these new commandements are there in this ensuing chapter?*

C. Six; 1. Concerning *Killing*, 2. *Adultery*, 3. *Divorce*, 4. *Perjury*, 5. *Retaliation*, 6. *Loving of neighbours*. In each of which *Christ*, to shew that he *came not to destroy, but to fill up* or perfect the *law*, first rehearses the *old law* and thereby confirms it, and then annexeth his *new law* to it.

Sect. IV.

S. *That we may with understanding proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these*, [Yee have heard that it was said by them of old time.]

The style of the old Commandements.

C. [*Ye have heard*] signifies you have been *taught*, and that out of the Word of *God*, or books of *Moses*; [*said by them of old time.*] seems to be ill translated, and therefore is mended in the margents of our *Bibles* [*to them*] *i. e.* to the *Iewes* your Ancestors: And that this is a denotation of the Law of the Decalogue, given to them, *Exod.* 20. you will have little reason to doubt, if you observe that the three severals to which these words are prefixt, (being omitted in the rest, in some part) are three distinct commandements of the *Decalogue*, *thou shalt not kill, thou shalt not commit adultery; thou shalt not forsweare thy selfe, or take Gods name in vain*, (as anon you shall see.) As for the other three

three, of *divorce*, of *retaliation*, of *loving neighbours*, and *hating enemies*, which have not that entire forme or phraſe prefixt, but ſome other different from it, they are not commands of the *Moſaicall law*, but *permiſſions*, or indulgences allowed the *Iews*, but now recall'd, and denied Chriſtians.

S. *The firſt of theſe being the ſixth of the law, I muſt firſt deſire you to explain unto me, and tell me what was forbiddan by it under the Law.* Sect. V. *Of killing.*

C. The firſt and principall thing is the *ſhedding* of mans bloud, by way of *killing* or taking away his life, God onely, who gave us life, having *power* to take it away again.

S. *What then is to be thought of the Magiſtrates taking away the life of a capitall offender? Is not that forbidden by that law?*

C. God having ſole *power* over the life of man, may without doubt take it away by what way he pleaſeth, either immediately by himſelfe, or by any man, whom he appoints to execute his will: Thus you know might *Abraham* kill his ſon when God bid him; becauſe though *Abraham* had not *power* over his ſons life, yet God *had*; and this bidding *Abraham* kill him, is not any thing contrary to this law, which onely forbids man to doe it, but doth not forbid God. In the like manner, God having, *Gen. 9. 6.* commanded the *murtherers bloud to be ſhed by man*, & thereby enſtated the *power of the ſword* on the *Magiſtrate*, (who, by whomſoever he is choſen to be *Magiſtrate*, by God, or the *people*, hath that power of the *ſword* given him immediately from God, the people having not ſingly this *power* over their own lives, and therefore not able to give it any other) not onely permits him and makes it lawfull for him thus to puniſh malefactors, but alſo commands and requires him ſo to doe, as his *Miniſter to execute wrath*, *Rom. 13.* and ſo the word [*Thou*] in the *Commandement* muſt here bee reſolved to ſignifie the man of himſelfe, without *power* or commiſſion from God, which yet he that hath it muſt exerciſe juſtly, according to the laws of God and man, or elſe he breaks the commandement alſo; this commiſſion being not given to him *abſolutely* and arbitrarily to uſe as he liſt, but according to defined rules in the *Scripture* [*he that ſheds mans bloud, &c.*] (which was given not to the *Iews*, but to all the ſons of *Noah*) and according to the *laws* of every nation, which being made by the *ſupreme Power* (who by the ordi- Of the power of the ſword.

nance

nance of God *beares the sword, Rom.*13.4. may afterwards be justly executed by such *subordinate Magistrates* as are *sent by him for the punishment of evill doers, and the praise of them that doe well, 1 Pet.*2.14.

Of Selfe-murder.

S. *May not a man in any case kill himself?*

C. He may not; having no more *power* over his own life, then any other mans; and how gainfull soever *death* may seem to any, yet is he to submit to Gods providence, and to wait, though it be in the most miserable, painfull, wearisome life, till God please to give him manumission and *deliverance* out of it.

S. *What is to be said of* Sampson, *who killed so many by pulling away the pillars, and involved himself in the same destruction?*

C. He was a *Judge* in *Israel*; and such in those days, (and particularly him) did God ordinarily move by his *Spirit* to doe some extraordinary things; and it is to be imagined, that God incited him to doe this; or if hee did not, he were not to be excused in it.

S. *What is to be said of those that rather then they would offer to Idols in the Primitive Church, did kill themselves, and remaine still upon record for* Martyrs?

C. If the same could be affirmed of them which was conceived of *Sampson*, that God incited them to doe this, they should by this be justified also; but having under the *Gospel* no authority to justifie such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their *love* of God and *feare* that they should be polluted by *idols* was the cause of; and so though it might as a frailty be pardoned by Gods mercy in *Christ*, yet sure this *killing* themselves was not it that made them *Martyrs*, but that great *love* of God, and resolving against *idolatrous* worship; which testified it selfe in that *killing* themselves for that cause; This it was that made them passe for *Martyrs*, and that other incident fault of theirs, was not in that case thought so great, as to divest or rob them of that *honour*.

S. *What is meant by that which followes the mention of the Old Commandement in this place,* [Whosoever shall kill shall bee in danger of judgement]?

C. The word rendred [the *judgement*] signifies a *Court* of *Iudicature*, or *Assises of Iudges*, who sate in the gates of every *City*, and had

had cognizance of all *greater* cauſes, and particularly of that of *Homicides, Deut.* 16.18. The number of theſe *Iudges* was ordinarily twenty three. And ſo though it bee not annext, *Exod.* 20. to that commandment, yet from the body of the *Moſaick law, Chriſt* concludes, that againſt *killing* the ſentence of *death* by the ſword (for that was the puniſhment peculiar to that *Court*) was to be expected.

S. *But was nothing elſe forbidden in the law by that Commandement, but killing?*

C. That was the prime eſpeciall matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. *Mutilating* or maiming any mans body. 2. *Wounding* him, which may poſſibly endanger his life. 3. *Entring* into, or accepting, or offering of *Duels*, wherein I may kill or be killed, in which caſe, which ſoever it prove, I am guilty of murther. Nay, if by the equality of fortune both come ſafely off yet the voluntary putting my ſelf on that hazard, is guilt enough for a whole ages repentance, and humiliation; to conſider what had become of me, if without repentance, I had thus ſain a murtherer of my ſelf and my fellow Chriſtian alſo. Of Duels.

S. *May no injury or affront be accounted ſufficient to provoke me to offer (or challenge to) a Duel?*

C. None imaginable; for that injury, whatever it is, if it bee a reall one, of a conſiderable nature, will be capable of legall ſatisfaction; and that muſt content me; private revenge being wholly prohibited by *Chriſt*. Or if it be ſuch, that the law allows no ſatisfaction for, that is an argument that it is light and unconſiderable; and then ſure the life of another man, and the danger of my own, will be an unproportionable ſatisfaction for it.

S. *Well, but if another ſend me a Challenge, may not I accept of it? eſpecially when I ſhall bee defamed for a Coward, if I doe not?*

C. Certainly I may not; the law againſt *killing* reſtrains me. And for that excuſe of *Honour*, 1. It is moſt unreaſonable that the *obedience* to Gods commands ſhould be an *infamous* thing. And then, 2. if ſo impious a cuſtome hath prevailed, I muſt yet reſolve to part with *reputation*, or any thing, rather then with my *obedience* to God. Nay 3. you may obſerve, that there are two ſorts of *cowardize*,

much differing the one from another; the one proceeding from *fear* of being *beaten*, or *killed*; the ſecond, from *fear* of *hurting* or *killing* another. The moſt valiant deſpiſer of dangers may bee allowed to have a great deal of the ſecond of theſe, and will certainly have as much of it, as he hath either of good nature, or religion; and that will reſtrain *Duels* as much as the other. And might this but paſſe, as ſure it deſerves, for an honourable and creditable thing, the *fear* of the other kind of diſcredit would work little upon us. For the world is now generally grown ſo *wiſe*, that a man may without any *diſhonour*, fear being *killed* or *hurt*; and even to run away from ſuch dangers, being very eminent, is creditable enough. The unluckineſſe of it is, that the other honeſt kind of *fear*, that of *hurting* or *killing* another, is become the onely *infamous* thing, the onely cowardize that is counted of. For the removing of which, you may obſerve, 4. That in a reaſonable eſtimation of things, he that for the preſerving of his *reputation* ſhall venture to diſobey God, is ſure the greateſt *coward* in the world; he is more fearfull of *diſgrace* and ignominy in the world, then any pious man is of *violating* the *laws* of naturall reaſon, of *offending* God, or of incurring the flames of eternall *Hell*.

S. *But what am I to doe in caſe a Challenge bee ſent, or offered to me?*

C. I am 1. in conſcience toward God to deny it, whatever the conſequents may be: 2. to offer a full *ſatisfaction* for any either reall or ſuppoſed injury done by me, which hath firſt provoked the challenger: 3. as prudently as I can to *ſignifie* (and by my actions *teſtifie* the truth of that) that it is not the *fear* of *dying*, but of *killing*, not *cowardize*, but *duty*, which reſtrains me from this forbidden way of ſatisfying his deſire.

S. *But what if all this will not ſatisfie him, but he wil ſtil thirſt my blood, and accept of no other ſatisfaction, but aſſault me, and force me either to deliver up my own life, or try the uncertainty of a Duel?*

C. The utmoſt that in this extreme caſe can be lawfull, I ſhall define to you, by ſetting before you an example which I have met with. Two perſons of quality meeting in a publick place, the one paſſed an *affront* upon the other; the other bare it patiently in that preſence, but after ſent him a *challenge*; he ſent him a meek return

of acknowledgement of his fault, and readineſſe to give him any other ſatisfaction, that ſhould be thought on to wipe off the injury; the other will not accept any other; he keeps his chamber, and for a long time uſeth all care not to meet him in any place which would be ſeaſonable for fighting, and ſtill offers tender of *ſatisfaction*. At length it fals out that they meet in a place where this could not bee avoided, The challenger ſets upon him; the other draws in his own defence, wounds him lightly; having done ſo, deſires again that this may end the quarrell, or offers any other *ſatisfaction*; the *challenger* will not conſent, aſſaults again, is killed; and ſo the *Tragedy* concluded with loſſe of the chief *Actors* life. That the ſurviver did any thing (except the firſt *affront*) unlawfull in all this (all circumſtances conſidered) I cannot affirm; no man being bound to ſpare that other mans life, which he cannot ſpare without parting with his own. I conceive this may ſatisfie the utmoſt of your ſcruples in this matter, if I tell you, that this caſe taken with all the circumſtances, is the only one I can give you wherein one of the two *Duellers* may be innocent. And you wil be apt to deceive your ſelf, if you ſeek to finde out other caſes, and think to juſtifie them by this.

S. *But is there nothing elſe reducible to the prohibition of murther?*

C. Yes, 4ly *Oppreſſion* of the poor, and not giving relief to thoſe that are in extreme diſtreſſe, according to that of the ſon of *Sirach*; *The poor mans bread* (either that which he hath, or that which in extreme want he craves of thee) *is his life, and he that deprives him of it is a murtherer*. 5, The beginnings of this ſin in the heart, not yet breaking forth into action, as *malice, hatred, meditating* of *revenge*, wiſhing miſchief, curſing, &c. All theſe are reducible to this *Commandement*, as it was given in the law.

S. *Is there any thing yet elſe thus reducible?*

C. One thing more there is, and that is, *Warre*, the conſideration of which is full of great difficulties. For though all unjuſt *War* be ſimply forbidden under this ſixth command of the law, and it be evident enough that ſome wars are unjuſt, as that of *Subjects* ſeditiouſly raiſed againſt the *Supreme power* in any State, that of one *Prince* or nation invading another for the inlarging of their *Dominion* or *Territories*, *&c.* And though indeed there be but few *wars* but ſin againſt this *Commandement*, and in thoſe few that doe not;

yet there be many actors in them, *auxiliaries, ſtipendiaries*, &c. which have no lawfull calling to take part in that trade of *killing* men, (for ſo onely have they that doe it in obedience to their lawfull *Magiſtrate*) yet ſtill it is apparent that ſome warre is lawfull; as that which hath had *Gods* expreſſe command; and that which is for the repreſſing of *ſeditions* and *rebellions*; and betwixt nation and nation, for the *juſt defence* of themſelves, and the repelling of violence But this laſt head of *wars* being that wherein the greateſt difficulties lie, will not bee ſo proper for this place, as for another, which we ſhall meet with, that of *not reſiſting of evill, v.* 39. And therefore to that place we ſhall refer it; as alſo that of *private war* or fighting in caſe of aſſault.

S. *I ſhall then count of that debt, and not require paiment till that time cometh: but proceed to demund,*

What Chriſt hath added to this letter of the Moſaick *law thus explained.*

Of cauſleſſe or immoderate anger,

C. It is clearly anſwered in theſe words, [*But I ſay unto you, that whoſoever is angry with his brother without a cauſe*] *&c.* to the end of that verſe. Wherein there bee three things forbidden by Chriſt. 1. *Cauſeleſſe*, or *immoderate anger*, going no farther then the breaſt. 2. The breaking out of this anger into the tongue, but ſomewhat moderately: [*Whoſoever ſhall ſay* Racha.] 3. A more violent railing, or aſſaulting him with that ſword of the tongue that anger hath unſheathed: [*Whoſoever ſhall ſay, Thou fool.*]

S. *What doe you mean by the firſt of theſe?*

In the breaſt.

C. That *anger* which is either without any, or upon light *cauſe*; or, being upon any the juſteſt and weightieſt cauſe, *exceeds* the *degree* and proportion due to it; and this again in either kind aggravated by the duration and continuance of it. And the *Greek* word here uſed is a denotation of every of theſe.

S. *For the underſtanding of this, I deſire firſt to know whether any* anger *be juſt or no, in reſpect of the cauſe? and if ſo, what?*

C. *Saint Pauls* advice of being *angry and not ſinning*, though it referre there peculiarly to the not continuing or laſting of wrath, [*Let not the Sun goe down on thy wrath*] doth yet imply, that ſome *Wrath* may bee lawfull in reſpect of the cauſe; for otherwiſe the *non-continuance* of it would not juſtifie it from ſin. The moſt juſtifiable cauſes of *anger* are, 1. When it proceeds from *ſorrow*, that

that God is provoked; anger conceived for Gods ſake, *Marke* 3. 5. without reflexion on our ſelves. 2. When it is conceived for *vertues* ſake; to ſee that neglected, deſpiſed, and the rules of it violated. 3. When for other mens ſake; ſtill without reflexion on our ſelves, or any intereſt of ours. And each of theſe not in light triviall matters neither, but in matters of weight; and ſo the cauſleſſe anger is that which riſes upon ſlight, or no cauſes, or thoſe wherein our own intereſts are concerned; Which though they may be *cauſes*, are not juſtifiable cauſes of *anger* in us.

S. *Having this direction from you to underſtand cauſleſſe* anger, *I ſhall eaſily anſwer my ſelf for the other two circumſtances which make it fit for Chriſt to prohibit it, As* 1. *When 'tis immoderate and exceeds the degree and proportion due to it, which I confeſſe may be done even when the cauſe is juſt; And* 2. *When it continues beyond the length of a tranſient paſſion; when, as the Apoſtle ſaith, the* Sun *is permitted to* go down upon our wrath. *But I pray what is meant by that phraſe which is by Chriſt here repeated, and again applied to this cauſleſſe* anger, *as before to killing,* [ſhall bee in danger of the judgement?] *ſure 'tis not that he thinks it fit, that every Chriſtian that thus offends, ſhould by the Magiſtrate be put to death, as even now you interpreted thoſe words?*

C. The meaning is, that the *Wrathfull* man in another world ſhall bee ſubject to puniſhment as the *murtherer* is here, *i.e.* that *Wrathfulneſſe* being ſo contrary to that *meekneſſe*, *patience*, humility, required now by *Chriſt*, and being, as *Solomon* intimates, an effect of *pride* and *haughtineſſe*, is to be counted of as an *un-Chriſtian* ſinne; which unleſſe it bee mortified here by the grace of *Chriſt*, will coſt us dear in another world; though not ſo deare as the ſecond and third mentioned in this verſe. The puniſhment in that *Court* of *Judicature* being the *ſword*, or *beheading*; which, though it be heavy enough, is not yet ſo great as the two other which are after named. Prov. 21. 24.

S. *This of cauſleſſe* anger *being thus clearely forbidden by Chriſt, and yet that that even good Chriſtians are ſo ſubject to fall into; what meanes will you direct me to, to mortifie or ſubdue it?*

C. 1st. A *conviction* of the danger and ſin of it; not flattering our ſelves that either 'tis no ſinne, or ſuch as with our ordinary

frailties shall have its pardon of course. But 1. such as lyeth here under a heavy *penalty* particularly denounced against it by Christ. And 2. that which is most directly opposite to those graces of *humility, meekness, patience, peaceableness, bearing with* one another, and *forgiving* one another, &c. which is required most strictly by *Christ* of his *Disciples, i. e.* of all *Christian* followers of him. 2ly A consideration of the *unreasonableness* of that sin, which is, 1. very *unjust*, being *causelesse* or immoderate; 2. very much against what I would have done to me either by my *brother*, (it being a very painfull uneasie thing to be under anothers *wrath*, especially when ill words or blowes are joyned with it, and that which no body would be under, if he could help it) or by *God* himselfe (whom I so oft displease, and would be sorry if he should be *wroth* with me, even when justly he might.) 3dly The *labouring* against that bitter root of *pride* in my heart, of which this is so *necessary* & infallible an attendant. 4ly The *reflexion* upon my self, if 'twere possible, in time of that passion, or else immediately after, when I come to my selfe again out of that drunkenness of soul, and considering how ill-favoured a *hatefull* thing it is; how like a *Tyger*, a *Bear*, or any the furiousest *beast*, rather then a *man*, it makes me; what a deforming of me it is, putting me out of all that posture of *civility*, that in time of sobriety I choose to appear in. Yea, and what a *painfull* agony it was when I was under it. 5ly The *considering* how at such time we are out of our own power, and so apt to fall into those oaths, acts of furie, indiscretions, revealing of secrets, disadantageous expressions, &c. in a few such minutes which a whole age of repentance will not repair again. 6ly A *sober vow* or resolution never to permit my self to fall into so *inconvenient* and *dangerous* a sin; that when I find it a coming upon me, I may restrain it by remembring that this was it that I thought fit to vow against. 7ly A *watching* over my self continually, that I be not taken unawares. 8ly *Abstaining* carefully from the least indulgence to any beginnings of it; it being easier to keep from any first degree of it, then yeilding to that, to restrain the farther and higher degrees. 9ly *Avoiding* temptations and provocations as much as I can, and so the *company* of those who are subject to that sin, or the *employments* and *conversations* which encline me to it. 10ly *Labouring* with God in prayer for grace to mortifie this in me. 11ly *Diverting*

(in

(in time of temptation) with ſome particular repeated ejaculations to God to ſuppreſſe at that time any ſuch exorbitant affection in me. Many other conducible means you will be able to ſuggeſt to your ſelfe.

S. *What is the ſecond thing here forbidden?*

C. *Saying to his Brother,* Racha,] *i.e.* when *anger* breaks out into *contumelious* ſpeeches; ſuch are the calling him empty, deſpicable, witleſſe fellow; for the word *Racha* is an *Hebrew* word, and ſignifies *vain* or *empty*. This, though not the higheſt kind of contumely, is yet greater then the former, and therefore is here expreſſed by the puniſhment apportioned to it, greater then the former, as much as *ſtoning* is a ſorer death then *beheading*; for that is the meaning of [*he ſhall be in danger of the councell*:] the Councell ſignifying the *Sanhedrin*, or the ſupreme and great *Senate*, where the ordinary puniſhment was ſtoning. And ſo the meaning is, this is a greater ſin, and ſo to expect a greater puniſhment then the former. In the tongue.

S. *What is the third thing forbidden here?*

C. *Saying thou fool,*] *i.e.* when *wrath* breaks out into moſt *virulent railings*, all ſorts of which are here intimated by this one word; and this being a greater ſin or aggravation of *cauſleſſe anger* then the former, is here deſcribed by the third kind of puniſhment: which though it were not in any legall *Court of Judicature*, was yet well enough known among the *Iews*; not under the name of *Hell fire*, (as we render it by a miſtake, becauſe thoſe torments in *Hell are* in other places deſcribed by theſe) but of the *valley* of *Hinnom*. The meaning of which is this: Without the City of *Ieruſalem*, in the *valley of Hinnom*, there was a place where the *Iewes* ſometime, in imitation of the *Phœnicians*, uſed a moſt cruell, barbarous kind of rites, burnt children alive, putting them in hollow brazen veſſels, and ſo by little and little ſcalding them to death; where becauſe the children could not chuſe but howle hideouſly, they had *Timbrels* perpetually ſounding to drown that cry, and therefore it was called *Tophet*, (from a word ſignifying *Timbrel*) and is deſcribed by the *Prophets* of the *Old Teſtament*. This puniſhment taking denomination from the place, that *valley of Hinnom*, is called here in *Greek* by a word little differing in ſound from the *Hebrew*, and that word in the *New Teſtament*, and ordinarily גי הנום

תפים

Iſay 30.33.

γέεννα.

in

* גי הנם in ſacred *Writers*, *Greek* and *Latine*, yea in the ancient * *Hebrew* writings is ſet to ſignifie *Hell fire*: becauſe this was the beſt image or expreſſion of thoſe *torments* conceived there, that their knowledg or experience could repreſent to them. And ſo is here fitly made uſe of to expreſſe the greateſt *ſin* in this kind, by the greateſt *puniſhment* that they could underſtand. For indeed above the *ſword* and *ſtoning*, there was no puniſhment in uſe in the *Iewiſh Courts of Iudicature*, (the burning among them being not that, which is in uſe among us ſometimes, of *burning alive*, but the thruſting of an *Iron red hot* into their bowels, which made a quick diſpatch of them) and therefore to aſcend to the deſcription of a third ſuperlative degree of ſin, our *Saviour* thinks fit to uſe that mention of the puniſhments in the *valley of Hinnom*.

S. *You have by this plenteous diſcourſe on this Word, prevented my doubt, which would have been, whether the laſt onely of theſe ſins, and not the two former, make a Chriſtian liable to hell fire; for now I perceive the thing meant by that word is that torture in the* valley of Hinnom. *And that uſed to expreſſe a third greater degree of puniſhment in another world anſwerable to that third degree of ſin, and that nothing elſe is to be collected from it.*

Of contumelious ſpeaking.

I ſhall onely trouble you with one ſcruple in this matter, and that is, whether all kind of calling Racha *or* Fool, *i. e. all contumelious ſpeaking of a greater or leſſer degree, be ſuch a ſin, puniſhable in a Chriſtian in another world?*

C. I ſhall anſwer you, 1. By interpoſing one *caution* obſervable in theſe words; It is not all uſing of thoſe or the like words which here is ſet down under that ſad character, but that which is the effect and improvement of *cauſleſſe immoderate anger*; for you ſee they are here ſet as higher degrees of that. And therefore 2ly, Thoſe ſpeeches that proceed from any thing elſe, particularly when they are ſpoken by thoſe to whom the *office* and duty of *chaſtiſing* others belongs, as *Maſters*, *Teachers*, *Superiours* in any kinde, (nay perhaps equals too, who in *charity* are obliged to *reprove* the neighbour, and *not to ſuffer ſin on him*) and by them, are 1. done to that purpoſe that they may by theſe *Goads* wake them out of a lethargy of ſin; and again, 2. are done ſeaſonably, ſo as they are in prudence moſt likely to work a good effect; and 3. upon great and weighty cauſes; and 4. without ſeeking any thing to themſelves,

ſelves, either the venting of inordinate *paſſion*, or the ambition and vanity of ſeeming ſeverer then others, or ſo much better then thoſe whom they thus reproach; theſe all this while are not ſubject to this *cenſure* or danger. And of this nature you may ſee in the *New Teſtament* theſe ſeverals, *Iam.* 2.20. *O vain man*, i. e. *literally*, *Racha*, *Matth.*23.17. *Yee fools and blinde*, ſpoken by *Chriſt*. And again, *v.*19. and *Luke* 24. 25. *Yee fools*, &c. and *Gal.*3. 15 *O fooliſh Galatians*, and *v.*3. *are yee ſo fooliſh?* Which is directly the other expreſſion [*thou fool*] which now you will ſee and diſcern eaſily (if you conſider the affection of the Speakers) to be out of *love*, not cauſleſſe inordinate paſſion, and ſo not liable to the cenſure in this text. But then 3^ly there is little doubt but that all *detraction*, *cenſoriouſneſſe*, *back-biting*, *whiſpering*, (that ſo ordinary entertainment of the world to buſie our ſelves, when we meet together, in ſpeaking all the evill wee know, or perhaps know not, of other men) is a very great ſin here condemned by our *Saviour*, and upon his advertiſement timely to be turned out of our *communication*; as being moſt conſtantly againſt the rule *of doing as I would be done to*; no man living being pleaſed to be ſo uſed, as the *detractor* uſeth others.

S. *I beſeech God to lay this to my heart, that by his aſſiſtance I may be enabled to ſuppreſſe and mortifie this inordinate paſſion, that my nature hath ſuch inclinations unto; to that end, to plant that meekneſſe, and patience, and humility, and charity in my heart, that may turn out this unruly creature; to arm me with that continuall vigilance over my ſelf, that it may not ſteal upon me unawares; but eſpecially to give me that power over my tongue, that I may not fall into that greater condemnation.*

But I ſee you have not yet done with this Theme; for before our Saviour proceeds to any other Commandement, I perceive he buildeth ſomewhat elſe on this foundation in the foure next Verſes. [Therefore if thou bring thy gift to the Altar, &c.] *Be pleaſed then to tell me*, 1. *How that belongs to this matter? And* 2. *what is the duty there preſcribed?*

C. For the dependence of that on the former, or how it belongs to it, you will eaſily diſcern, if you remember that old ſaying, *That* * *repentance is the onely plank to reſcue him that is caſt away in the ſhipwrack.* Our *Saviour* had mentioned the danger of *raſh*

* *Pœnitentia unica eſt poſt naufragium tabula. Tert.*

anger and contumelies, &c. And becauſe through humane infirmity hee ſuppoſes it poſſible that *Diſciples*, or *Chriſtians* may thus miſcarry, he therefore addes the neceſſity of immediate *repentance* and *ſatisfaction* after it.

Of Reconciliation.

S. *What is the duty there preſcribed?*

καταλλάγηθι. C. It is this. 1. Being *reconciled* with the brother, *v.* 14. and *agreeing with the adverſary, v.*25. *i.e.* uſing all means to make my peace with him whom I have thus injured. For the word [*be reconciled*] ſignifies not here [*to be pacified towards him*] for hee is not here ſuppoſed to have *injured* thee, for if he had, the *anger would not be cauſleſſe*, but [*to pacifie him*] to regain his favour, (and thus the word is uſed in the *Scripture-dialect* in other places) confeſſing my raſh anger and intemperate language, & offering any way of ſatisfaction, that he may be moved to forgive me, and be reconciled to me; which till he doe, I am his *debtor*, in his danger to attach me, as it were, to bring *me before the Iudge*, and he to *deliver me to the Baily or Sergeant*, and he to *caſt me into priſon, &c.* i.e. This ſin of mine unretracted by repentance, will lie very heavy upon my ſcore; and without *ſatisfaction* to the injured perſon, will not bee capable of mercy or pardon from *Chriſt*: which danger is ſet to enforce the duty. The ſecond part of the *duty* is, that the making this our *peace*, is to be preferred before many other things, which paſſe for more ſpecious workes among us; as particularly before *voluntary* oblations which are here meant by the *gift brought to the Altar*, ſuch as thoſe of which the Law is given, *Lev.* 1, 2. Not that the performance of this duty is to be preferred (being a *duty* to my neighbour) before *piety*, or the duties of *true Religion* toward *God*; but before the obſervation of *outward worſhip, ſacrifices, Oblations, &c. Mercy before ſacrifice, Mat.*9 13. & 12.7. And that thoſe offerings that are brought to *God* with a heart full of *wrath* and hatred, will never be acceptable to him. Our *prayer*, expreſt, 1 *Tim.*2.8. by [*lifting up of holy and clean hands*] muſt *be without wrath*; or elſe (like the *Faſt, Iſa.*58. 4. [*Ye faſt for ſtrife and for debate*] and the *long prayers, Iſa.*1. [when the *hands were full of bloud*]) 'twill bee but a *vain oblation* in *Gods* account, like *Cains*, when he reſolved to *kill* his brother.

S. *Is there any thing elſe you will commend to me out of theſe words, before we part with them?*

C. Yes,

C. Yes, 1. That the *time* immediate before the performing of any holy duty, of *prayer*, of *oblation*, of *faſting*, of receiving the *Sacrament*, &c. is the fitteſt and propereſt time to call our ſelves to account for all the treſpaſſes and injuries wee are guilty of toward *God* and men, [*If thou bring thy gift and there remembreſt*, *v.* 23.] That, it ſeems, is a *ſeaſon* of *remembring*. 2. That though the not having made my *peace* with thoſe whom I have offended, make me unfit for any ſuch *Chriſtian* performance, (and ſo require me to deferre that, till this be done) yet can it not give mee any excuſe to leave that *Chriſtian* performance undone, but rather haſten my performance of the other, that I may perform this alſo. Hee that is not yet reconciled, muſt not carry away his gift, but *leave it at the Altar*, *v.* 24. and *goe and bee reconciled*, and then *come back and offer his gift*. He that is not in *charity* (or the like) and ſo unfit to receive the *Sacrament*, muſt not thinke it fit or lawfull for him to omit or neglect that *receiving*, on that pretence, (or if hee doe, 'twill be a double guilt) but muſt haſten to recover himſelfe to ſuch a capacity, that hee may with *clean hands* and *heart*, thus come to *Gods* table, whenſoever he is thus called to it. 3ly That a *penitent* reconciled ſinner may have as good confidence in his approaches to *God*, as any, [*Then come*, *&c. v.* 24.] 4ly That the *putting* off or deferring of ſuch buſineſſes as theſe (of *reconciliation*, *ſatisfaction*, *&c.*) 1. is very dangerous, and 2. the danger of it paſt reverſing, when it cometh upon us. and 5ly that there is no way to prevent this, but in time of *life* and *health*, quickly, inſtantly to doe it, the next houre may poſſibly be too late. *Agree quickly whileſt thou art in the way*, *v.* 25. 6ly that the puniſhment that expects ſuch ſinners is endleſſe, indeterminable, the [*till thou haſt paid*] *v.* 26. is not a *limitation* of time, after which thou ſhalt come out, (any more then [*ſhe had no children till ſhe died*] is a mark or intimation of her having children after death) but a propoſall of a ſad paiment which would never be *finiſhed*, and *diſcharged*, the *paying* of it would be a doing for ever.

Of the time of calling our ſelves to account for treſpaſſes.

S. *I thank you for theſe ſupernumerary meditations, I hope they ſhall not be caſt away upon me.*

I ſhal detain you no longer here, but call upon you to proceed to the next period, which I ſee to begin in like manner with a commandement

Sect. VI. *Of Adultery.*

dement of the old law, Thou ſhalt not commit Adultery; *and the ſame introduction to it, which was to the former*, [Yee have heard that it was ſaid by them of *old time*] *which, by what I before learnt of you, I conclude ſhould be*, [to them of old time] *or to the ancient Iews*, Exod. 20.14. *I ſhall propoſe no more ſcruples in this matter, but onely crave your directions for the main, what you conceive forbidden here in that old Commandement.*

C. As in the former *God* by *Moſes* reſtrained all the accurſed iſſues of [a] *one* kind of ſenſuality, that of *anger*; ſo in this place of the [b] other, this of *luſt*. And naming the chief breach of this kind, that of *Adultery*, *i.e.* lying carnally with a *married* woman, hee forbids alſo all other acts of *uncleanneſſe* which are not *conjugall*. Thus have ſome of the *Iews* themſelves interpreted the word which is uſed in the *Decalogue*, and ſo in the *Scripture* and good *Authors*, and in common uſe, *adultery* and *fornication* are taken promiſcuouſly to ſignifie all manner of *uncleanneſſe*, of what kinde, or in what manner ſoever committed; Of which, though ſome kinds ſeem to have been permitted the *Iews*, yet this *permiſſion* is not to be conceived to extend any farther then the benefit of *legall impunity*, (not that they were lawfull or without turpitude.) And that ſome other kindes of them which tended not to the multiplying of that people (as *Polygamy* did) were by their law ſeverely puniſhed, you ſhall ſee. *Deut.* 22. But more ſeverely by *God* himſelf, as *Numb.* 25. So that under the letter of that *old Commandement* are contained not onely the known ſinnes of *adultery* and *fornication*, but all other kindes of *filthineſſe*, mentioned *Rom.* 1.24.26. and 27.*v.*29. Where there are four words that ſeem to contain all ſorts of it under them: [c] *Fornication*, [d] *Villany*, [e] *Immoderate deſire*, [f] *Naughtineſſe*: And ſo again 2 *Cor.* 12.21. *Vncleanneſſe, fornication, laſciviouſneſſe*, and *Gal.* 5.19. *Adultery, fornication, uncleanneſſe, laſciviouſneſſe*, and *idolatry*. Which laſt word in that & other places, ſeems a word meant on purpoſe to contain all ſuch kinde of *unclean* ſins under it, becauſe they were ſo ordinary in the *idolatrous myſteries* of the *Heathens*; moſt of their *rites* and *ſecrets* of their *religion*, being the *practice* of theſe filthy ſinnes. So *Eph.* 4. 19. & 5. 3. In both which places, as alſo before, *Rom.* 1.29. & *Col.* 3.5. the word there rendred [g] *Covetouſneſſe* in the three latter, and *greedineſſe* in the firſt, ſignifies that *irregular deſire*, and ſo thoſe *Heatheniſh* ſinnes;

[a] θυμός. [b] ἐπιθυμία. μοιχεία, πορνεία. [c] πορνεία. [d] πονηρία. [e] πλεονεξία. [f] κακία. [g] πλεονεξία.

which

which (here alſo, *Col.*3.5.) are called [a] *Idolatry*. I would not give you any more particular account of theſe ſins, which are *not to bee named*, but deſire *God* to fortifie you with all care and vigilance againſt them, grounded in a ſenſe, and hatred and deteſtation of them, as of the *greateſt reproach* to your *nature*, *grievance* to the *Spirit of God*, defamation of *Chriſtianity*, (where ever they are to be found) and as ſins of ſuch a nature, that as they have had the fierceſt of *Gods* judgements revealed againſt them, (many *Cities*, and *Nations* remarkably deſtroyed for them) ſo when they are once in any kinde indulged to, they are apt to break out into all *baſeneſſe* and *vileneſſe*, and are therefore called by *Saint Peter*, *abominable idolatry*, 1 *Pet.*4.3.

[a] See tract of Idolatry.

S. *The good Lord of all purity by the power of his ſanctifying grace preſerve me from all ſuch taints, to be a Temple for the holy Ghoſt. But what elſe is reducible to this Commandement of the law?*

C. 1. All *deſires* of theſe ſins conſented to, although they break not out into act. 2. All *moroſe thoughts*, i. e. *delaying*, *dwelling* or inſiſting on ſuch thoughts, *phanſying* of ſuch unclean matter with delectation. 3. The *feeding* my luſt with luxurious diet, inflaming wines, &c. or other ſuch fewell and accentives of it, &c.

S. *What now hath Chriſt added to this old prohibition?*

C. You have it in theſe words, That *whoſoever looketh on a woman, to luſt after her, hath committed adultery with her already in his heart*.

Of looking on a woman to luſt.

S. *What is the meaning of that?*

C. That he that ſo *looks*, &c. 1. ſignifies his *heart* to be *adulterous*, though himſelfe bee not, through want of *opportunity*, &c. 2. that hee ſhall by *Chriſt* be cenſurable as the *adulterer* under the law.

S. *But what is the full importance of* looking on a woman to luſt?

C. It is not onely [*to look to that end that I may luſt*] (as ſome are willing to interpret here, by this means making *looking* to be ſinfull onely in order to that end, (that *luſting*) without deſigning of which, they conceive the *looking* it ſelfe will be no fault) but either [to *look* ſo long till I *luſt*] or elſe [to *ſatisfie my luſt* (though not with the yeilding to the corporall pollution, yet) *ſo farre as to*

feed my eye *to gaze, to dwell on the beauty of other women.* As in the *Law* the *fastning* the eyes on an *Idol*, considering the beauty of it, is, saith *Maimonides*; forbidden, *Lev.* 19. 4. and not onely the *worship* of it. I shall give it you in the language of the Fathers who have thus interpreted it. * *He that stands and looks earnestly*, Theoph: *He that makes it a business to look earnestly upon gallant bodies & beautifull faces, that hunts after them, and feeds his minde with the spectacle, that nailes his eyes to handsome faces*, St. Chrys: And again, *Not he that desires that he may commit folly, but looks, that he may desire.* And again, *God hath given thee eyes, that seeing the creature thou mayst glorify him & admire him.* And the use or employing them any other ways then thus, is an *abuse*. An example of this we have in the *two wicked Elders, Sus. v.* 3. who being denyed the farther enjoying of their lusts, command to *uncover her face*, that they may be *filled with her beauty*. And there is mention of the like in another Apocryphall Author, 1 *Esd.* 4. 19. *gape*, and even *with open mouth fix their eyes fast on her*; and *Ecclus.* 9. 5. & 8. *Gaze not on a maid*, the *Greek* reads it † *look not* on her, as if thou wert a *learning her, lest thou be insnared by her complexion*, or colour, or beauty in her cheeks, for so I suppose the * right reading imports. So again, *Ecclus.* 41. 21. *gazing upon* (the Greek signifies [a] *contemplating*) *another mans wife*, and a *curious earnest beholding his maid*, for so the word there rendred [being [b] *over-busie with her*] seems rather to signifie, and is used by the *Fathers* to expresse the very thing wee now speake of; and so 'tis 1 *Tim.* 5. 13. & *Ecclus.* 42. 12. [c] *Look not earnestly on any man for beauty.* As therefore there was an [d] *immoderation* and fault in *anger*, so in *looking*. *If* (saith Chrysost. *thou wilt look and be delighted, look upon thine own wife, and love her continually, but if thou lookest after* [e] *other beauties, thou dost both wrong her (letting thy eyes rove otherwhere) and thou wrongest her whom thou lookest on, medling with her illegally: For thou touchest her not with thy hand, yet with thy eyes thou doest.* To this Saint *Peter* referres, 2 *Pet.* 2. 14. *Eyes full of adultery*; there being an *adulterous look* as well as an *adulterous embrace*; the former forbidden by *Christ*, as well as the latter by *Moses*.

S. *I had not thought this prohibition of* Christ *had been so severe, but seeing it is the opinion of the ancient Fathers, that the words are thus*

* ὁ βλέπων, or as *Chrysostome* reads it, ὁ ἐμβλέπων γυναῖκα.

† μὴ καταμάνθανε

* ψιμυθίοις not ἐπιτιμίοις.

[a] κατανόησις.

[b] περιεργία.

[c] ἐρωτικοῖς ὀφθαλμοῖς εἶδε, καὶ τὸ κάλλος περιειργάσατο. *Niceph. Basilac.* διηγ. β. of one that was in love with her father, and durst not let it be known, of whom he saith ἐπὶ ψυχῆς ἐθαλαμηπόλει τὸν ἔρωτα, *she bedded her love in her heart, it being very dangerous to let it out*, the very thing which is called the committing adultery in the heart.

[d] εἰκῇ.

[e] ἀλλότριον κάλλος, *Ecclus.* 9. 8. so v. 9 μετὰ ὑπάνδρου γυναικὸς μὴ κάθου σύνολον, *Sit not at all with a woman that hath an husband.*

thus to be interpreted, and that the feeding of the eye, yeelding to ſatisfie that with unlawfull objects, (the beauty of any but our own wives) and the ſtirring up of fire within (which is apt to be kindled by that meanes) is here forbidden, I ſhall no longer doubt of it, but reſolve, (*and with* Job *make a* Covenant with my eyes) that I will not behold a maid, *i. e. pleaſe my ſelf with the contemplation of her beauty; much leſſe indulge my ſelfe the liberty of any farther degrees of this kind, any of thoſe dalliances that are ſo ordinary among men or women, and are either effects of luſt already inflamed, or elſe provokers and inflamers of it; And the Lord give me grace to make good this reſolution. But then if it be a fault thus to behold, will it not be ſo alſo in the woman that is thus beheld,* (*as the patient in adultery ſins as well as the agent*) *eſpecially if ſhe take as great pleaſure in that, and deck and ſet her ſelf out to that end that ſhe may be thus lookt on?*

C. *Saint Chryſoſtome* anſwers that queſtion alſo, that it is a great fault, and a kinde of *Adultery* in that woman, that thus *not onely* expoſes and proſtitutes her ſelf to the eyes of men, but ſo *dreſſes and ſets her ſelf out, and cals to her the eyes of all men; if ſhe ſtrike not, wound not others, ſhe ſhall yet be puniſhed, for ſhe hath mixt the potion, prepared the poiſon, though ſhe hath not given the cup to drink; yes, & hath done that too, though none be found that will drink of it.* It ſeems a piece of *Chriſtian* chaſtity there is required of *women* in this kinde, that is not generally thought of.

S. *I ſhall trouble you no longer with this matter, onely I deſire to know, what the two other verſes in this period of the* eye and hand offending thee, *have to do in this place.* Of the Eye & hand offending.

C. They are the preventing of an objection, after this manner: Upon the giving of that ſevere prohibition, men will be apt to object. O, but 'tis hard not to *love* that which is *beautifull*, and not to *behold* what is *loved*. To this foreſeen objection he anſwers before-hand; 'Tis *hard* and *unpleaſant* indeed, but more *unpleaſant* ſure to bee a frying in *hell*. 'Twere better to *pluck* the very *eye* out of the head, to *cut* off the *hand*, even that which were moſt uſefull and honourable, then to bee *caſt into hell*. Much more, when that is not required, to cut off, or pull out thoſe members, but onely to turn away the eye from the alluring object, to keep the hand from *immodeſt touches*, and *dalliances*. Nay, (ſaith *Chryſoſtome*),

ſoſtome) *This is a moſt mild and ſoft precept, it would have been much more hard, if he had given command to converſe with, and look curiouſly on women, and then to abſtain from farther commiſſions of uncleanneſſe with them.*

S. *But what hath the hand to do with that buſineſſe of looking?*

C. The mention of it is by way of *analogy* or reduction to that former precept, and doth imply that that former prohibition of *looking* is to be extended to all other things of the like nature; all *libidinous touches*, &c. And whoſoever abſtaines from the *groſſer act*, and yet indulgeth himſelfe ſuch pleaſures as theſe with any but his own *wife*, ſins alſo againſt this law of *Chriſt*.

Sect. VII. *Of Divorce.*

S. *Shall we now haſten to the third law here mentioned? It is about* Divorce. *What was the ſtate of this buſineſſe under the law?*

C. The ten *Commandements* mention nothing of it, and therefore you ſee the proemiall form is changed; not as before [*Ye have heard that it hath been ſaid to them of old*] (the character of the *Commandements*) but onely, [*It hath been ſaid*] which notes that there is ſomewhat in *Moſes's* writings about it, though not in the *Tenne Commandements*. And what that is, you will ſee, *Deu* 24. 1. to the fifth, To this purpoſe, That *he that hath marryed a wife, and likes her not, for ſome uncleanneſſe which he hath found in her, he is permitted to give her a bil of divorce, and ſend her out of his houſe; and in that caſe ſhe may marry again; and though her ſecond huſband do ſo too, or die, yet the former huſband is not permitted to take her again for his wife.* To which that Chriſt referr'd and not to any interpretation of the *Phariſees*, appeareth, *Mat.* 19. & *Mar.* 10. Where the *Phariſees* cite *Moſes* for a teſtimony to authorize their opinion, and *Chriſt* denye's not that, but tels them, that *for the hardneſſe of their heart it was given them*, and reduces them to the firſt inſtitution of marriage, as that which though it brought not with it then the obligation of a *command*, yet ſhewed what was always *beſt*, and *moſt acceptable to God*, which now Chriſt by his *new Law* commands diſtinctly, though 'twere not ſo required of the Jews before in that more imperfect ſtate of obedience, becauſe *of the hardneſſe of their hearts, i. e.* becauſe they were ſuch an *unruly* ſtubborn people, that if they ſhould have been inhibited or reſtrained from putting away a wife which they *liked* not, they would have been likely to have killed thoſe hated wives,

that

that ſo they might freely have marryed again: (which is intimated in that ſpeech by way of reply to *Chriſts Law*, *Mat.* 19. 10. where the very *Diſciples* of *Chriſt* expreſſe their opinion that *twere better never to marry at all*, then thus to be *bound to a wife, and Chriſt anſwers them, not by denying ſuch inconvenience poſſibly to* follow, but by aſſerting the *neceſſity* of marriage to ſome men, which muſt make them content to beare with ſome inconveniences, *v.* 11.) So again. *Mark* 10. 4. 5. Though that which is ſaid by *Moſes* in point of *divorce* bee called a *precept*, *ver.* 5. yet tis but a *ſufferance*, *v.* 4. *i. e.* a precept of permiſſion, or not holding them up to that *high* pitch of the firſt *inſtitution* of marriage; Not a *commanding* or ſo much as adviſing them to put away their wives (in ſuch other caſes beſides that of *fornication*) nor indeed wholly freeing the *practiſe* from ſome turpitude, but yet a *tolerating*, or *permitting*, or not *forbidding* them to doe ſo for ſome time, till the ſeaſon of more *perfect* commands ſhould come, and withall a *commanding*, that when a *Iew*, (contrary to the firſt *inſtitution* of marriage, and to that which was always beſt) ſhall *put away his wife*, or refuſe to live with her, he ſhall then give her a *bill of divorcement in her hand*; This is the briefe ſtate of this matter under the *old Teſtament*, nothing in the whole buſineſſe *precept*, but onely *permiſſion*, or *toleration* of ſuch divorces for that time of their more *imperfect* ſtate, ſomewhat agreeable alſo to the peculiarity of Gods *œconomy* among that people; for the *multiplying* of whom, 'tis certain that *polygamy*, or the having *more wives* then one was allowed them by *God*, and practiſed by the holy men of that nation, and that allowance ſo continued till the coming of *Chriſt*, who, it ſeems here, reduced all to the firſt *inſtitution* of marriage, that the man and the wife *ſhall be one fleſh*, *Mat.* 19. 5. Under which (it ſeems by S. *Paul*, 1 *Cor.* 7. 2, 3.) is contained and intimated the womans *having power of the husbands body*, as before the *man* had *over* the *womans*. This deſigne, of *multiplying* this people exceedingly, might perhaps have ſome influence on the matter of *divorces* alſo, becauſe ſuppoſing the husband to have ſuch a vehement *diſlike* to the wife that he would not be brought to live conjugally with her, it would from thence follow through the prohibition of the womans *marrying more husbands* (which was never permitted any, though the *husband* might *marry more wives*, and

ſo would be the more likely to abſtain from the *loathed* wife, when he might have *others* freely) it would I ſay follow from hence, that unleſſe it were lawful for the *husband* to *give a bill of divorce* in this caſe, the *hated wife* would be kept from ever having children by any, as long as that *husband* lived: whereupon it is commanded that in this caſe, when the husband doth thus vehemently diſlike the wife, and cannot or will not bring himſelf to *love* or *live* conjugally with her, he *ſhall give her a bill of divorce*, which law is indeed particularly in *favour* of the *unfortunate wife*; and gives her power to be *married* to any other except to that former *husband*, *Deut.* 24. 4. (and *to the Prieſt*, *Lev.* 21. 7.) and ſo is thus far in order to that great end of multiplying that people, which would much be hindred if every hated wife ſhould be denyed this liberty to *marry* again and propagate by ſome other man; which had it not been for that law, ſhe might not have done, but muſt in this caſe have remained childleſſe as long as that *unkind husband* lived. This I ſay makes this law of permitting *divorces* & mariages after ſuch *divorces* ſeem to be given by *Moſes* in order to multiplying, or propagation, and therefore one kind of *divorce* (*or giving a bill*) *viz.* in caſe of the wives *barrenneſſe* (which by reaſon of her barrenneſſe could no way tend to *propagation*) is even among thoſe *Iewes* diſallowed by *God*, *Mal.* 2. 16. Where *the Lord ſaith, that he hateth putting away*, ſpeaking, as the *context* ſhews, particularly of the putting away a *wife*, for *barrenneſſe*. Of which kind of *divorces* the Prophet brings in the *women* complaining, and to ſhew Gods diſlike of it, he uſeth the example of *Abraham* under the title of [a] *One*, *v.* 10. who deſiring iſſue, and having none, would not yet put away his wife *Sarah*.

S. *What doth Chriſt now in his new law in this matter of divorce?*

C. He repealeth that whole *commandement*, *Deut.* 24. 1. and impoſeth a *ſtricter* yoke on his *diſciples*. For coming now to give *more grace* then the *Law* brought with it to the *Iewes*, he thinks not fit to yeeld ſo much to any conſiderations, particularly to the *hardneſſe of mens hearts*, as to allow Chriſtians that liberty ſo contrary to the firſt *inſtitution* of *wedlock*, but raiſeth them higher to that pitch which, when it was not *commanded*, was yet moſt *excellent*, and principally approv'd by God, and all good men, and

now

now becomes *necessary* by being *commanded* by him. And therefore now he clearly affirms of all such *divorces*, that *whosoever* thus *puts* away his *wife*, as the *Iewes* frequently did, causeth *her to commit adultery, and he that marryeth her committeth adultery*, and *if* after such divorcement *hee* himself *marry* again, *he committeth adultery*, and is in that respect sadly *lyable*, *Mat.* 19. 3. that is in brief, that the bond of wedlock now under Christ is so *indissoluble*, that tis not the *husbands dislikes* which can excuse him from *putting away his wife*, nor his giving her a *bill of divorce*, which can make it lawfull for her to *marry* any other, nor for any other to *marry* her, who is for all this *bill* still indissolubly another mans wife.

S. *But what is no kind of divorce now lawfull under Christ?*

C. Yes clearely that which is here named in *case of fornication. i. e.* If the *wife* prove *false* to the husbands bed, and take in any other man, 'twill then bee lawfull by *Christs* law for the husband to give her a *Bill of Divorce*, *i. e.* legally to sue it out, and so *put her away*. The reason being because of the great *inconveniences* and mischiefs that such falsenesse brings into the family; children of anothers body to inherit with (or perhaps before) his owne, &c. Which sort of reasons it is, that this matter of *Divorce* (now under *Christ*) is chiefly built on, (and not, as might be imagined, that of the *conjugall contract*, for that being *mutuall*, would as well make it lawfull for the *wife* to put away the husband, which is no where permitted in the *Old* or *New Testament*) this liberty being peculiar to the *husband* against the *wife*, and not common to the *wife* against her *husband*: because, I say, those *family-inconveniences* doe not follow the *falsenesse* of the *husband*, as they doe that of the *wife*; to which may be also added one other, because the *wife* hath by promise of obedience made her selfe a kinde of *subject*, and own'd him a *Lord*, and so hath none of that authority over him (an act of which, putting away seemeth to be) which he by being *Lord* hath over her.

S. *Is there no other cause of Divorce now pleadable or justifiable among Christians, but that in case of fornication?*

C. I cannot define any, because *Christ* hath named no other.

S. *But me thinks there is a place in* Saint Paul, 1 Cor. 7. 12. *from whence I might conclude that* Christ *hath named some other.*

For when Saint Paul *ſaith that the* brother, *i. e. believer*, having an unbelieving, *i. e. heathen* wife, if ſhe be willing to live with him, hee muſt not put her away, *he prefaceth it in this manner:* To the reſt ſpeak I, not the Lord. *Whence I infer that in* Saint Pauls *opinion* Chriſt *had not then ſaid that* unbelief *was not a lawfull cauſe of* Divorce; *and conſequently I conclude that* Chriſt *had left place for ſome other cauſe beſide fornication, and therefore I ſhould gheſſe that the naming of* fornication *here was not excluſive to all other cauſes, but onely to thoſe that were inferiour to it, (and that would make it contrary enough to what was by* Moſes *permitted, to wit,* [for every cauſe] Matth. 19. 13.) *and that if there ſhould bee found any other cauſe as great as that, it might bee conceived comprehended under that example (named) of* fornication; *and then I ſhall be bold to interpoſe my opinion, that ſure if the wife ſhould attempt to poiſon, or otherwiſe to take away the life of the husband, this would be as unſupportable an injury, as adultery, and ſo as fit a cauſe of a divorce as that.*

C. You have propoſed an objection of ſome difficulty. I muſt apply anſwer to it by dividing it into parts, and making my returns ſeverally. 1. That in that place, 1 *Cor.* 7. if the words [*ſpeak I, not the Lord*] did belong to the words immediately following, to wit, thoſe which you name, and if thoſe were to bee underſtood of *divorce*, your collection from thence would be reaſonable. But I conceive that they belong not to the caſe of *divorce*, but of *malicious deſertion*, either more generally, when one will not live with the other, and then it may be truly affirmed, that *Chriſt* ſpake not of that particular, and that the *Apoſtle* doth ſtrictly forbid ſuch *deſertion*; onely gives leave to the *guiltleſſe* deſerted perſon *to marry again*; or elſe that they belong to the 15 *verſe* preciſely, and ſo to that *particular* caſe of *deſertion*, when *the unbeliever will not live with the believer*, the *Heathen* particularly with the *Chriſtian*, and then *Saint Pauls* determination is, that *upon her or his departure, the believer, man or woman, ſhall not be in bondage*, (*i. e.* conſtrained to live unmarried) but may freely *marry* in this caſe: and of this it may alſo truly be ſaid, That *Chriſt had ſaid nothing*; and ſo, [*This ſpeak I, not the Lord.*] If either of theſe interpretations be acknowledged, then the ground of the whole *objection* is taken away. And if it bee objected againe, that by that liberty of

Saint

Saint Pauls, the woman believer being put away by the *Infidell* husband, is permitted to marry again, which ſeemes contrary to *Chriſts* ſaying, *That he that putteth her away except in caſe of fornication, cauſeth her to committ adultery, and whoſoever ſhall marry her, committeth adultery*, (For if in every caſe but *fornication* ſhe be cauſed to *commit adultery*, and he that *marries* her, *commit adultery*, how in this other caſe of *unbelief* is ſhe free to marry?) To this I anſwer alſo. 1. That if all this were granted, it would yet be nothing to the preſent purpoſe; for it would conclude only againſt *Saint Pauls* judgement, that he did contrary to *Chriſts* in giving this liberty, not that *Chriſt* had ſaid this, which *Saint Paul* ſaith hee had not ſaid; which is the onely thing that this objection was deſigned to prove. But then 2. that the caſe here ſpoken of by *Saint Paul*, being, as was ſaid, the caſe of *malicious deſertion*, differs from that other of *divorce for other cauſes beſides fornication*. 3. Though that which *Saint Paul* here ſaith, be ſomewhat which *Chriſt* hath not ſaid before, and ſo an example of [*I, not the Lord*] yet 'tis not oppoſite or contrary to what *Chriſt* had ſaid; for though *Chriſt* ſay, that *he that divorces* (not for *fornication*) *cauſeth his wife to commit adultery*; yet ſure his meaning is only that *as much as in him lies*. he *cauſeth* her, by putting her to ſome ill exigents, which may perhaps *tempt her* to harlotry; but not that hee *forceth* her to this *infallibly* or irreſiſtibly; for ſure 'tis poſſible one who is ſo *divorced* may *live chaſte*; yea, and though ſhe have leave to *marry*, live ſingle ever after. And that this is the meaning of that phraſe, [*cauſeth her to commit adultery*] you may be aſſured by this, that *Chriſt* mentions it onely as an aggravation of the *mans* fault, who by this puts her on that *hazard*, of which *he* is no whit leſſe guilty, though *ſhe* reſiſt that *temptation*, and *eſcape* that *danger*; And for that part of our Saviours ſpeech, [*he that marries her that is divorced, commits adultery*] it belongs again to her that is *divorced* for ſome *unjuſt* cauſe, and ſo remains ſtill his wife, who put her away; and therefore he that *marries* her, *commits adultery*; and having liberty to ſue for conjugall rights before the Magiſtrate, if ſhe be unjuſtly denyed them, her onely recourſe is to *God* in prayer for the gift of *continence*. But then ſtill this is a diſtinct caſe from that of the *infidels deſerting* of his *believing* wife, for that being *Saint Pauls* caſe onely, was not ſpoken to by *Chriſt*. Thus you ſee the

λοιποῖς.

place to the *Corinthians* cleared, I ſhall onely (by the way) adde, that *v.* 12. the underſtanding thoſe words [*to the reſt*] as if they were oppoſed to the [*married*] *v.* 10. (as though he ſpake now to the *reſt*, *i. e.* thoſe that are unmarried) is a miſtake, cauſed either by not marking, that in the prohibition of *Chriſt* mentioned immediately before, the exception of *adultery* muſt be ſuppoſed, (for that being marke, the ſenſe will run thus, *But to the reſt*, *i. e.* to thoſe *married* perſons to whom *Chriſt* ſpake not particularly, *i. e.* to the *married* that *divorce* not for *adultery*, but *maliciouſly deſert* one the other) or elſe perhaps by the ſound of the *Greek* word, which would then be better rendred, *for the reſt*, or [*to the reſt*] referring not to *perſons*, but *things*, [*concerning the reſt*] &c.

Having anſwered now the firſt part of your objection, I proceed to the ſecond, and anſwer, that there were again ſome reaſon in the inference, if 1. *S. Paul* had thus affirmed the former, (which we have ſhewed hee did not) and 2. if there could bee produced any cauſe ſo *juſtifiable* for *divorce*, as *adultery* is. But of this I am perſwaded that there can none be produced, becauſe in all conſiderations none is ſo great and ſo *irreparable* an injury, as this; none that *repentance* can ſo little ſet right again, (the poſſibility of which is one great reaſon why other injuries are not thought fit by *Chriſt* to be matter of *divorce*.) For though it be poſſible ſome other ſins may bee as *great* or greater then *adultery*, (as *idolatry*, *heatheniſme*, for example) yet becauſe this is not ſo contrary to, and deſtructive of the *conjugall ſtate*, therefore 'tis not thought fit by *S. Paul* to cauſe *divorce* (nor, as appears, by *Chriſt* neither) though to cauſe *damnation*, (which is far greater puniſhment then *divorce*) it be abundantly ſufficient. As for the having attempted the *life* of the *husband*, (which leads me to anſwer the laſt part of the objection) I ſhall make no doubt to ſay, this is not equall to the having *committed adultery*. For *firſt*, it appeares that though it was attempted, yet it was not acted, (for if it had, that would have made a *reall divorce* indeed) and the *attempt*, 1. is not ſo *puniſhable*, as the *act*: and 2. it may by *repentance* be repaired againe, and the reſt of the life be the more happy and comfortable with ſuch a *penitent* wife; and this very poſſibility is conſiderable: and that which was the reaſon why the *believing* husband is adviſed not to put away the unbelieving wife, [for *he knows not whether hee* may not

not convert and *ſave the heathen wife* by living with her] hath place here alſo. To this purpoſe I will tell you a ſtory, of a *Maſter* and *Servant*, which you may accommodate to an *Husband* and *Wife*. *Les Digueirs* (after Conſtable of *France*) had learn'd that his man that ſerved him in his chamber, was corrupted to *kill* him: being in his chamber with him, and none elſe, he gives him a *Sword* and *Dagger* in his hand, and takes another himſelfe, then ſpeakes thus to him; You have been my ſervant long, and a gallant fellow, why would you be ſo baſe as to undertake to *kill* mee cowardly? Here bee weapons, let it bee done like a man: and ſo offered to fight with him: The *ſervant* fell at his feet, confeſſed his vile intention, begged pardon, promiſed unfeigned *reformation*. His *Maſter* pardoneth him, continues him in place of daily truſt in his chamber, he never hath treacherous thought againſt him after. So you ſee this crime may be *repaired* again, and no danger in not *divorcing*. But then, 2. If there were danger of being *killed* ſtill, yet may the inconvenience of *living* with one who hath beene falſe to the bed, be beyond that. *Love is ſtrong as death, jealouſie cruell as the grave; the coles thereof are coles of fire, which hath a moſt vehement flame*, ſaith *Solomon*. And if that continuall *jealouſie* be thus cauſed, what a *hell* is that mans life? and that is far worſe then *death*, eſpecially then the meer *danger* of it; and beſide, if ſhe alſo have repented of her *fornication*, and the husband be ſatisfied that ſhe hath ſo, yet the *diſgrace* of having been ſo uſed, and perhaps the continuall preſence of a *baſe Brat* in the family, will be yet more unſupportable then that poſſible *danger* of loſing a *life*. For you ſee how ordinary it is for men to *contemn* their *lives*, to endanger, nay, oft actually to *loſe* them, rather then part with *reputation* or any ſuch trifling comfort of life, on this maxime of the naturall mans, that 'tis better to *die* then *live* miſerably or *infamouſly*. And though *Chriſtianity* curb that gallantry of the world, yet ſtill it commands us to contemn *life* when it cometh in competition with *obedience* to *Chriſt*; which here it doth, or may doe, if *Chriſt* command (as his words affirm he doth) this *not-divorcing* for any kinde of cauſe but *fornication*. The ſame might be ſaid in divers other things where we are apt to interpoſe the *excuſe* of *extreme neceſſity* (*i. e.* danger of *loſing our lives*) when through any *paſſion*, or *intereſt*, we are not inclined to doe what *God* bids

Vidd. in the life of Les Digueirs.

us

us doe; Where 1. If we did thus die, it were *Martyrdome*, and that the greateſt preferment of a *Chriſtian*, 2. Seeing 'tis but *danger*, and not *certain death*, we may well intruſt our lives in *Gods* hands (much more our *eſtates*, which are not ſo neer to us) by doing what he bids us; and think them there *ſafeſt*, when ſo *ventur'd*. And ſo I have ſatisfied your ſcruples.

S. *Other ſcruples in this matter of divorce I think I could make to you; but I hope neither you nor I by the bleſſing of God ſhall ever have occaſion to make uſe of the knowledge of ſuch niceties.*

Sect. VIII. *Of Swearing*

I ſhall haſten you to that next period, which contains a prohibition ſo neceſſary to be inſtilled into young men, leſt the ſinne get in faſhion, and that root ſo deep in them, that 'twill not ſuddenly bee weeded out, and that is of Swearing. *Be pleaſed therefore after Chriſts method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandement, which by the ſtyle of the Preface,* [Yee have heard that it hath been ſaid to them of old time] *I collect to be the third of the ten Commandements.*

C. The firſt part of it, [*Thou ſhalt not forſwear thy ſelf*] is clearly the third *Commandement*; but the latter part [*But ſhalt perform to the Lord thine oaths*] is taken out of other places of the *Law*, to explain the meaning of the former, and to expreſſe it to be, as literally it ſounds, againſt *perjury*, and (under that head) particularly the non-performance of *promiſſory* oaths.

S. *But the third Commandement is in Exodus*, [Thou ſhalt not take the Name of the Lord thy God in vain] *Is that no more, then* [Thou ſhalt not forſwear thy ſelf?]

C. No more undoubtedly in the primary intention of the phraſe, if either *Chriſt* may judge, who here ſaith ſo, or if the importance of the words in the *Originall* be obſerved. For to *take* or *lift up the Name of God*, is an *Hebrew* form or phraſe ſignifying *to ſwear*; and the word [*vain*] and [*falſe*] is all one, as 1. the *Hebrew* writers generally acknowledge, 2. that of [[a] *idle word*] enforceth, *Matth.* 12. 36. being there applied to that not onely *vain* but *falſe* ſpeech, *v.* 24. [*Hee caſts out Devils by the Prince of Devils.*] 3. Becauſe the very word that *Exod.* 20. 7. is rendred [b] *vain* in the 3d *Commandement*, is uſed *Deut.* 5. 18. in the ninth *Commandement*, for (and is ſo rendred by us) *falſe witneſſe*: and ſo *Pſal.* 24. 4. *liſting*

[a] ἀργὸν ῥῆμα.

[b] שוא

lifting up the soul unto vanity (that phrase of *lifting up the soul*, referring to that form of *swearing* by the *life*) is expresst in the next words, *sworn deceitfully*. By all which 'tis clear, that [*to take Gods Name in vain*] is [*to forswear ones self.*] And consequently that to that sin of *perjury* is apportioned not only a terrible portion in *Gods* future, slow, but sure retributions, (so great, that among the *Heathens* the torments of *hell* were thought peculiarly to belong to *perjur'd* persons, & the very word which signifies [a] *an oath*, is by them turn'd into the [b] name of that place which *avenges* the sins of this life) but even the remarkeable strokes of *Gods* hand even in *this* world, strange, open riots, and invasions, and *ruines* on mens estates oft times, but more often, *secret strokes* of his hand, and *blasts* of his mouth, *cursing*, and *poysoning*, and *wasting* the estates of those that are guilty of that sin. This is the importance of that peculiar *character* set upon that sinne in the close of that *Commandement*, [*the Lord will not hold him guiltlesse*] all *Gods* plagues attend, and will infallibly overtake him. You will see it *Zach.* 5. 4. in the emblem of the *flying roll, that entreth into the house of the thiefe, and into the house of him that sweareth falsly by Gods Name, and it shall remain in the midst of his house, and shall consume it with the timber therof, & the stones therof.* This *remaining* & *consuming* the *whole house* with the *timber* & *stones*, is no *single curse*, but that which extends to the *blasting* & extirpation of *whole families*; & the *flying roll* is an intimation of the *indiscerniblenesse, swiftnesse, fiercenesse*, and *unavoidablenesse* of this judgement. And perhaps it would be worth your while to observe this sin abroad in the world, how it is haunted by *Divine vengeance*, and particularly, one speciall part of it *Sacriledge*, (which is punctually the sin in *Zachary*, *stealing*, and *perjury* together, and that heightned by being an invasion of *God* himselfe) a sin clearly against the first *Table*, (as may appear by *S. Pauls* joining it with *Idolatry*, as *stealing* with *stealing*, *adultery* with *adultery*, *Rom.* 2. 22.) and reductively, if not principally, against this of *perjury*, of which it is a branch, 1. by not *paying* or *performing* of *vows*, which is here said to bee commanded by that law, by which *perjury* was forbidden, and is broken not onely by *Ananias* his detaining what hee himselfe had *vowed* to *God*, but by *purloining*, or invading, or alienating, whatever is by others *consecrated* to *God*, 2. because the *Jewish* custome

[a] Ὅρκος.
[b] *Orcus*, see *Hesiod. Theog.*
Ὅρκον, ὃς δὴ πλεῖστον ὀπι-
χθονίοις ἀν-
θρώποις Πη-
μαίνει, ὅτε κέν
τις ἑκὼν ἐπί-
ορκον ὀμόσσῃ.

Of Sacriledge.

being to *adjure* men, as 'tis ours to *impoſe an oath*, and that *adjuration* forcing men to ſpeak, and ſo to ſwear to any thing ſo propoſed, (as appears by *Chriſt* and the *high Prieſt*, Mat. 26, 63, 64.) & ſo the anſwering falſly upon ſuch an *adjuration*, being as direct *perjury*, as if one had voluntarily taken an *oath*, and violated it; and moreover the *conſecration* of *lands*, *revenues*, goods *movable* and *immovable* to *God*, for the uſe of thoſe that wait on his ſervice, being ordinarily done, [a] *with a curſe* (ſuch as that in *Zacharies roll*, or the *Pſalmiſts Prophetick imprecations of Judas*) on the *ſacrilegious* invader, and that curſe a mixture of an *imprecation* and an *adjuration*, the conſequence is clear, that this ſin is very properly reduced to this *Commandement*; and though in reſpect of many other aggravations of it, it be a breach alſo of many other *Commandements*, and particularly a *contemning* of *God*, a thinking him ſo *tame*, as not to revenge ſuch *violations*, that immediately touch his own property, yet in the main part of it, it is a *taking Gods Name in vain*; And then I ſhould be too troubleſome to you to ſhew you the *fearfull* judgements that in this world have attended it, in many hundred illuſtrious *examples*, ſuch as would be ſufficient to mortifie the moſt *ravenous* appetite, (which alone ſets the covetous *vulture* upon it) by aſſuring him that every *coale* thus fetcht from the *altar*, will not fail to *burn* the whole *neſt*, that every *prey* thus ventured on, will *curſe* and conſume the whole heap or treaſure, and *undoe* him that meant ſo to have *enriched* and raiſed himſelfe by it. I ſhall leave you to make up this obſervation to your ſelf.

[a] *Cum anathemate.*

S. *But is nothing elſe reducible to this old Commandement?*

C. Though *ſwearing* ſimply taken, be not reducible, (for, beſides that the expreſſe words of *Moſes* plainly permit it, [*Thou ſhall ſwear by his name, Deut.* 6. 13. 10. 20. the [b] *Fathers* ſay plainly, that to ſwear under *Moſes* was lawfull.) Yet *idle*, *fooliſh*, *wanton*, (ſure *prophane*, *blaſphemous*) *uſing of Gods name* may be reſolved to be there forbidden by *reduction*.

[b] *Oecumenius*, &c.

S. *What then hath* Chriſt *ſuperadded to the old Commandement?*

C. A *totall univerſall prohibition of ſwearing it ſelf*, making that as unlawfull now, as *perjury* was before.

S. *Are no kinde of oathes lawfull now to a Chriſtian?*

C. That

C. That you may diſcern this matter clearly and diſtinctly, you muſt marke two circumſtances in our *Saviours* ſpeech, 1. That phraſe, *v.* 37. [but *let your communication, &c.*] From whence one univerſall rule you may take, that to ſwear in ordinary *communication*, or diſcourſe, or converſation, is utterly unlawfull; 2. You muſt apply our *Saviours* prohibition to the particular matter of *Moſes* his law forementioned, and that was peculiarly of *promiſſory* (not *aſſertory*) oaths; and then adding to that the importance of the word [*ſwear*] as it differs from *adjuration*, or being ſworn, (taking an *oath* adminiſtred by thoſe who are in *authority*) you have then a ſecond rule, That all *voluntary*, but eſpecially *promiſſory* oaths, are utterly unlawfull now for a *Chriſtian*.

S. What doe you mean by voluntary *oaths?*

C. Thoſe, that no other *impellent* but *my ſelf*, or my own worldly *gain*, or intereſt extort from me: for of theſe you muſt reſolve, that if my *oath* be not either for the glory of *God*, (as *Saint Pauls* oaths, *Rom.* 1.9. *Gal.* 1.28, &c. which were to ſtand upon record to poſterity, and to *confirm* the truth of *God*, being in his *Epiſtles*, whereas in all the ſtory of his converſation in the *Acts*, we never find that he did *ſwear*) or for the *good of my Neighbour*, (wherein generally I as a private man am not to be *Judge*, but to ſubmit to the judgement of the *Magiſtrate* legally calling me to teſtifie my conſcience, or to enter into ſome oath for the good and peace of the *Publick*) or ſome ſuch *publick* conſideration, but onely for my own *intereſt*, &c. it is utterly *unlawfull*.

S. Why did you adde, but eſpecially promiſſory *oathes?*

C. Becauſe thoſe are moſt clearly here forbidden both by the aſpect theſe words have on the precedent, *thou ſhalt performe thy oathes*, and by the precept of *Saint James*, in that matter, *c.* 5. 12. *Let your yea be yea, and your nay, nay, i. e.* let your *promiſes* and *performances* be all one, (the firſt *yea* referring to the *promiſe*, the ſecond to *performance*) which he there mentions as a meanes to make all *promiſſory* oaths unneceſſary; for he that is ſo *juſt* in performing his *word*, there will be no need of his *oath*, and he that doth uſe oaths in that matter may be in danger to *fall into lying or falſe ſpeaking*, which is the meaning of thoſe words which we there render [a] [*leſt you fall into condemnation.*]

[a] μὴ εἰς ὑπόκρισιν πέσητε, *i. e.* ψευδολογίαν.

S. What is the meaning of thoſe ſeverals that follow, Neither by

[a] Heaven, &c. *May it not be, that I muſt not ſwear by them, but onely by God? Or not ſwear falſly, ſo much as by them?*

a ὄμνυμι δ' οὐκ ἐξὸν ἐπιορκεῖν, οὐδὲ κατὰ σμικρὸν τῶν Διός. *Soph. Melanippe.*

C. No, but clearly this, that thoſe leſſer *oaths* taken in by ſome in civility to *God*, whom they would not invoke in ſmall matters, but yet would uſe this liberty of ſwearing by other inferiour things, are now utterly *unlawfull*; a *Chriſtian* muſt not uſe any of thoſe. Becauſe every of theſe are creatures of *God* (whoſe whole beeing conſiſts in reference to him) and not to be ſubjected to his luſt to bee toſt and defamed by his unneceſſary *oaths*.

S. *What is meant by the poſitive precept in the cloſe,* [but let your communication be yea yea, nay nay.] *Is it, as you expounded Saint* James [Let your yea be yea, &c.] *i. e. let your promiſes and performances be anſwerable to one another?*

C. No, there is difference betwixt the phraſes, [*Let your yea bee yea*] ſignifies that, (as on the other ſide, *yea* and *nay*, ſignifies *levity*, 2 Cor. 1. 19.) But [*let your communication be yea yea,*] is this, In ordinary diſcourſe you may uſe an *affirmation* (that is, one *yea*) and if occaſion require, an *aſſeveration* (that is, another *yea,*) and ſo again a *negation* and a phraſe of ſome *vehemence* (as a redoubling) to confirm it (that is, *nay, nay:*) and this will ſerve as a good uſefull means to prevent the uſe of *ſwearing*, by aſſigning to that purpoſe, ſome ſuch *aſſeveration* which will ſerve as well, and therefore *Chriſt* doth not onely forbid any more then this, but in a manner direct to the uſe of this, as that which will help us to perform his precept.

S. *There is yet one thing behinde, the reaſon that this is back't with, for* [whatſoever is more then this, cometh of evill,] *what is meant by that?*

C. Either that it *cometh from the evill one, Satan*, who makes men unapt to believe without *oaths*, that ſo he may make the free uſe of them the more neceſſary, or *from evill, i. e.* that great kinde of *evill* among men, the breaking of *promiſes*, from whence this cuſtome of adding *oaths* proceeds. By which is alſo intimated, that *oaths* are here by *Chriſt* forbidden, not as things in themſelves *evill*, but as things which are not to be uſed but in affairs of ſpeciall moment, a reverence being due to them, which are therefore not to be made too cheap by us.

S. *Be pleaſed then to advance to the next period, and the foundation.*

Sect. IX. *Of revenge, or retaliating evill.*

tion of that laid as formerly in the words of the Law, [An eye for an eye, and a tooth for a tooth,] *which I ſee again by the variation of the preface from that which was prefixt to the commands of the Decalogue, not to be of that number, and yet is the phraſe alſo varied from that which was prefixt to that of divorce: There onely* [it hath been ſaid] *but here* [yee have heard that it hath been ſaid.] *What is the reaſon of that?*

C. It ſignifies that as it is leſſe then a *commandement* of the *law*, (*i. e.* is no *precept*, that every one ſhould thus require an *eye* of him who had put out *his*) ſo it is more then a bare immunity from earthly puniſhment to him that ſhould ſo require, (which I told you was all that was allowed in that of divorce:) The truth is, this was by the law of *nature*, and *Moſes* freely permitted (and no ſin then chargeable on him that did ſo) that he that had loſt any *member* of his body, might, by way of *revenge*, or *retaliation*, legally or judicially require the like *member* (of him, who had thus injured him) to be taken from him, *Deut.* 19. 21. though among the *Jews*, and ſo, I ſuppoſe, the *Gentiles* alſo, *private* men were not to doe this on their own heads, but might by *legall* proceſſe, goe to the *Judges*, and require this due from *them*.

S. *What hath* Chriſt *appointed in this matter?*

C. 'Tis ſet down in theſe words, [*But I ſay unto you* [a] *that you reſiſt not evill.*] Where the word which wee render [*evill*] ſignifies not a *thing* but a *perſon*, the injurious man, or him that hath done the injury; and the word rendred [b] *reſiſt*] notes not that which our *Engliſh* commonly ſignifies, but peculiarly to *retaliate, to return evill for evill*; by which interpretation it is directly anſwerable to what went before [*eye for eye,*] &c. and ſo is a denying to *Chriſtians* that liberty that before was allowed the *Jews*; that of *revenge, retaliation, returning* thoſe miſchiefs to others, which we have received from them.

[a] τῷ πονηρῷ μὴ ἀντιστῆναι.

[b] *Vt præpoſitio* ἀντὶ *non oppoſitionem ſed retributionem notat, ut in voce* ἀνταπόδοσις, & ἀντιπονθὸς, & ἀντιποιεῖν, and *loquendi*, which

as in *Sophocl. Oedip.* Ἀντιλέξαι, is to ſpeak back again, to be allowed *vices* faith *Oedip.* there is his priviledge to a King, and ſo ἀνταυδᾶν (preſently) to hear the reſpondent ſpeak. Αὖτι τ' ἐξημένων ἰσ' ἀνταύδασον.

S. *What plain places of Scripture be there which prohibit this, ſo that I may be induced, by the analogy of them, to believe this forbidden here?*

C. One plain place there is, which ſeems to me to be a direct interpretation of this, *Rom.* 12. 17. [*Rendring to no man evill for evill*] ſo again, *v.* 19. [*Avenging not your ſelves*] *i. e.* not thus *rendring evill to evill*:] which is farther explained by the following words, [*but give place unto wrath*] *i. e.* leave it *to Gods revenge*, as it follows [*vengeance is mine, I will repay it ſaith the Lord.*]

S. *But how farre doth this precept of not revenging extend? To publike Magiſtrates, or onely to private perſons one toward another?*

C. To this I ſhall anſwer by theſe ſeverall degrees. 1. That it doth not interpoſe in the *Magiſtrates* office, ſo as to forbid him to puniſh by way of *retaliation*, if the Laws of the Land ſo direct him; for his office being to preſerve the *Kingdome* in peace, *Chriſt* forbids not the uſe of any lawfull means to that end, nor particularly of this, but rather by the *Apoſtle* confirms it in his hand, by ſaying, [*he beareth not the ſword in vain*] and adding, [*he is Gods Miniſter, an avenger for wrath to him that doth ill.*] By which is intimated that that ſword for vengeance, or puniſhment of offenders, which naturally belongs to *God* onely, is, as farre as reſpects this life, put into the hands of the lawfull *Magiſtrate*, with commiſſion to uſe it, as the conſtitution of the *Kingdome* ſhall beſt direct, either by way of *retaliation*, or otherwiſe; and what is done thus by him, is to be counted *Gods vengeance* executed by him; and ſo no more contrary to the prohibition of *private revenge*, then *Gods* own retributions would be; which yet are mentioned by the *Apoſtle* as an argument to prove the unlawfulneſſe of ours, *Rom.* 12. 19. *Avenge not your ſelves, but rather give place to wrath*; leave all puniſhment to *God, For it is written, Vengeance is mine*: By which connexion you may note by the way, that the *motive* why we ſhould not avenge our ſelves is (not that which ſome *revengefull* mindes would be beſt pleaſed with, becauſe by our patience our enemies ſhall be damned the deeper, as ſome would collect from *Rom.* 12. 20. but) becauſe the priviledge of *puniſhing* offenders, *i. e.* of *vengeance*, belongs peculiarly to *God*, and to none but thoſe, to whom, for things of this life, he is pleaſed to communicate it. Which I conceive to be the reaſon why upon this ground, of *vengeance belonging to God* onely, ſet down in the end of *Rom.* 12. the thirteenth to the *Romans* begins with *obedience to the higher pow-*

powers, and their being ordained by God, &c. This being thus ſet, it will follow, 2*y*, that Chriſts prohibition belongs onely to thoſe who have received the injuries conſidered (whatſoever they are) under the notion of *private ſufferers*; And thoſe are forbid two things; 1. taking into their *own* hands the *avenging* of themſelves, 2. (which is the ſpeciall thing in this place, the former being not by the *law* permitted to the *Iews* themſelves, though among the *Heathen* it was generally thought lawfull to *hurt* them who had *injured* us) *deſiring* and *thirſting*, *ſeeking* and *requiring* revenge, (even that which the law of man affords, with this reflexion on themſelves, for the ſatisfying their *revengefull* humour: This might *Chriſt* very reaſonably *prohibit*, it being before not *commanded*, but onely *permitted* by *Moſes* law; though forbid the *Magiſtrates* thus to puniſh offenders he could not, without deſtroying that law, and giving the *worſt* of men advantage over the *beſt*, which indeed to have done would not yet be thought reaſonable for *Chriſt*, the greateſt part of the world being ſo farre from being Chriſtians even now in times of *Chriſtianity*. It is not therefore made utterly unlawful by Chriſt to proſecute any who hath wronged me, and bring him to legall puniſhment; for that the law of man authoriſed and not contradicted by Chriſt, may and oft doth require of me, and there is great difference between *revenge* and *puniſhment*: nor is it unlawfull to require *reparations* for an injury done me, when the matter is capable of it; nor again to doe the ſame for the good that may accrue to my brethren by the inflicting ſuch *exemplary* puniſhment on offenders; but that which our Saviour interpoſeth is, that to require this for the ſatisfying of my own *revengefull* humour, *beſides*, or *without* the reparation of the dammage received by me, (as generally it is when I require *an eye for an eye*; for in that caſe the *pulling* out of his eye will contribute nothing toward the helping me to mine again) or again to *require* it in contemplation of the further inconvenience that may poſſibly befall me another time, if this paſſe unpuniſhed, is thought fit to be interdicted us Chriſtians; who are bound, 1. by gratitude, for what *Chriſt* hath done to us in pardoning of injuries, to goe and doe likewiſe, *i. e.* to pardon and not revenge injuries, 2. by the *law* of *faith*, to vanquiſh ſuch fears, and depend on Gods providence, to defend us for the future, and not to be ſo haſty and ſolicitous in uſing all poſſible means;

means, however unlawfull, for the future ſecuring of our ſelves. And all this ſeems to be the literall importance of that phraſe, *Rom.* 12. 19. [*Not avenging our ſelves;*] Whatever *avenging* is lawful, that is not, which reflecteth *upon our ſelves*, and our own immoderate *paſſions*; whether that of *anger*, or that other of *deſire*, a branch of which is this worldly *carking*, or ſolicitous fear, that any *patience* of ours will bring more *ſuffering*, upon us.

Of Warres. From theſe two thus ſet, it will appear, *thirdly*, what is to be ſaid of *warres* between one *Kingdome* and another, which are of a middle nature between the *revenge* of the *Magiſtrate* upon the offender within his juriſdiction, and the revenge of one private man upon another (this being between *equals*, and ſo not of the firſt kinde, and yet between *publike perſons* or bodies; and ſo, not of the ſecond) which conſequently will be onely ſo far lawfull, as they agree with the *firſt*; and *unlawfull*, as with the *ſecond*.

S. *In what reſpect may* warre *be lawfull? Or is it at all ſo?*

C. That it is not abſolutely *unlawfull*, appeares, 1. by the *Baptiſts* anſwer to the *ſouldiers*, when they came to his *Baptiſm*, *Luke* 3. 14. where he forbids them not that *calling* as *unlawfull*: 2. by *Chriſts* commending the *Centurions* faith, who was then a *Souldier*: 3. by *Pauls* uſing a band of *Souldiers* againſt the *Treachery* of the Jews: 4. by *Saint Peters* baptizing of *Cornelius* without his giving over the military employment. Now in what reſpect *warre* may be lawfull, will appear, if we obſerve the cauſes of it. 1. If it bee for the ſuppreſſing of a *ſedition* or rebellion at home, it is clearly lawfull for the lawfull *Magiſtrate* (as having the *power of the ſword*) 1. to preſerve the peace of the land, and 2. to *puniſh* and ſuppreſſe the diſturbers of it. In which caſe it is impoſſible any ſuch *warre* ſhould be lawfull on both ſides; there being but one *ſupreme power* in any *Kingdome*, (whether that conſiſt of one; or of more perſons) and to that belonging the *power of the ſword*, which whoſoever elſe *taketh into* his hand in any caſe, uſurpeth it, and therefore ought to *periſh by the ſword*. 2. If it be betwixt one *Kingdome* and another, then the *warre* may be lawfull again in caſe one *Kingdome* doth attempt the doing any eminent injury to another, which by a warre may poſſibly be averted from thoſe, whom the *Magiſtrates* office binds him to protect. An *eminent injury*, I ſay, and that which is more hurtfull then *warre*, or taking up of

arms

arms, and that again, when there is no arbitration, or other means of debating ſuch controverſies, or averting ſuch injuries to be had. And with theſe cautions, *To hurt no peaceable man*, as neare as may bee; *To ſhed as little bloud as is poſſible*; *Not to protract it, out of deſire of revenge, or gain*; *Not to uſe cruelty on captives, or thoſe that yeeld themſelves, and deſire quarter, on women, children, huſbandmen, &c. To give over War when any reaſonable terms of peace may be had*; *To take away nothing from the conquered, but the power of hurting.* In theſe *caſes* and with theſe *cautions* as it is lawfull to the *higher Powers* to uſe arms, ſo is it alſo to others their Subjects that have *commiſſion* from them, (if they be ſatisfyed of the juſtice of the cauſe) it being not imaginable that any *Magiſtrate* ſhould by his own perſonall ſtrength protect his *Subjects* without the aſſiſtance of others with him.

S. *But is it lawfull for a private man for the repelling of any the greateſt injury from himſelf to kill another? Or if it be not, how can this warre againſt (not our Subjects and Rebels, but) thoſe who are out of our power, and over whom We have no juriſdiction, (and ſo we are but private men in reſpect of them) be accounted lawfull, ſeeing it is ſure more ſinfull to kill many then one?*

C. To the *firſt* part of your queſtion I anſwer, that a *private* man may not, by the law of Chriſt, take away anothers *life*, for the ſaving his own *goods*, or the repelling any ſuch kinde of injury from himſelf, becauſe *life* is more then *goods*: but if his life bee attempted alſo, and no probable means to ſave it but by taking away the others life, it may then be *lawfull* to take away his life; Chriſt having interpoſed nothing to the contrary, (where yet he that to ſave anothers life, or rather then take it away, ſhould venture and loſe his own, may be thought to doe better, and more honourably, in imitating Chriſt who *laid down his life for his enemies.*) This then being granted, I ſay yet to the *ſecond* part of your queſtion, that the ſame rule cannot bee extended to the making of *war* unlawfull. 1. Becauſe the *Supreme Power* who is ſuppoſed to manage the warre, hath the *ſword* put into his hand by God, (which the private man had not) and that not onely to *puniſh Subjects*, but alſo to *protect* them: 2. Becauſe it is his duty ſo to do, which he may not (without ſin againſt them, and failing in diſcharge of truſt) neglect: whereas the private man having po-

er of his own goods, may recede from that *naturall* right of his, *may deny himself to follow Christ*; and for his life it self, may better thus part with it, by leaving it to Gods tuition, then the *Magistrate* can another mans, being entrusted by God to defend it, and by oath bound to perform that part of his duty. And for the number of those, whom a *war* endangers to *kil*, (if it be objected) that will be countervailed with the number of those whom it is intended to *preserve*, whose peace and quiet living, if it may be gotten, is more valuable to them, then life it self deprived of that.

S. *Well then, supposing war to be lawfull, and these two kindes of warres to be such, What other kinde of lawfull warres are there? Or be there any more?*

C. It will be hard to name any other; and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will bear proportion to one of these.

It will be easier to inform you in this matter by telling you what be the speciall sorts of *warres* that are *unlawfull*.

S. *What be they?*

C. 1. When one *Nation* fighteth with another for no other reason, but because that other is not of the *true Religion*, this is certainly unlawfull; For, 1. God hath not given any *Nation* this *jurisdiction* over another; And 2. 'Tis against the *nature of Religion* to be planted by *violence*, or consequently by the *sword*; and therefore much more is this unlawfull for *Subjects* to doe, against the *laws* and *Governours* under which they are placed.

S. *But is not* Religion *the most precious thing of all? What then may we fight for, if not for that?*

C. It is the most *precious* thing indeed, and that to be preserved by all *lawfull, proper, proportionable* means; but this *warre* or *unlawfull resistance*, being of all things most improper to *defend*, or *secure*, or *plant* this, and it being acknowledged unlawfull for *Peter* to use the *sword* for the defence of Christ himself, To doe it meerly for *Religion*, must needs be very unlawfull. *Religion* hath still been spread and propagated by *suffering*, and not by *resisting*: and indeed it being not in the power of force to constrain my soul, or change my *religion*, or keep me from the profession of it, *armes* or *resistance* must needs bee very improper for that purpose.

S. *What*

S. *What other warre is unlawfull?*

C. All manner of *invaſive* warre for the *inlarging* of our *Territories*, for the *revenging* of an affront, for the *weakning* of thoſe that we ſee proſperous, and conſequently ſuſpect it poſsible for them to invade us for the future; or in any caſe, unleſſe perhaps to get ſome *reparation* for ſome eminent injury done to our *Nation*, which the *Nation* cannot reaſonably bear, nor yet hope for any other way of *reparation*.

S. *What is required to make it lawfull for any private man to take armes?*

C. Commiſsion from the *Supreme power* under which he lives, and to whom he is a ſubject, and who hath the *power of the Sword* in his hand; and therefore as in obedience to ſuch, it is poſsible for a *private* man lawfully to take *armes*, even when the *Governours* doe it unlawfully, ſuppoſing that hee think the cauſe good upon the *Supreme Powers* undertaking it; ſo hee that takes up *arms* onely for *hire*, or hope of *honour*, &c. under one who is not his *Magiſtrate*, may, though the cauſe be *juſt* for which the *Generall* fights, commit ſin in *fighting* under him.

S. *What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?*

C. It will be beſt given you by proceeding, and obſerving what Chriſt addes on the back of this prohibition. *But whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo, &c.*

S. *What is generally obſervable from thoſe additions?*

C. 1. The *occaſion* of them. 2. The *generall nature* of them; wherein they all agree and accord.

S. *What is the occaſion of them?*

C. Chriſts foreſight of an objection, which upon occaſion of the prohibition precedent, men would bee apt to make, thus: If when one doth me an injury, I may not *revenge* it on him my ſelf, or require a *legal revenge* upon him, then by this eaſineſſe he will be taught to multiply thoſe injuries, *to ſmite me on the other cheek*, when he ſees me take that ſo patiently, *to take away my cloak alſo*, if I am ſo tame as to let him carry away my coat without any payment, to make me *go a ſtage of two miles* with him next time, If I take the firſt *oppreſſion* ſo patiently. To this foreſeen objection, our Saviour anſwers by commanding us to perform the former duty.

and put this *feared hazard* to the venture, intimating that this is not sure to be the reward and consequent of such *patience*; or, to suppose the utmost, if it should be certainly so, yet we *Christians* must rather submit to this also, then give the reins to our *revenge* on that consideration; we must venture that consequent with *Christ*, who hath commanded us this *patience*, and be armed for the worst that can befall us in *his* service. From whence you see, what obligation it is, that lyes upon us toward the performing of those acts which are accounted so ridiculous among men; Not that wee are presently *to turn our left cheek to him that strikes us on the right, to give the cloak to him that takes the coat, &c.* but to perform the precept of *non-revenge*, and not to be tempted from it by any foreseen *inconvenience*: Yea, and really to make that *adventure*, if I cannot perform that obedience without it, rather let *him take the cloak also*, then seek ways of revenge for such former *trespasses*. Which will be nothing unreasonable, if we consider, 1. that *Christ* can preserve us from farther *injuries*, if he think good, as well without, as with our *assistance*; and indeed that *patience* is oft blest by him to be a more prosperous means of this, then *self-revenge* would be; it being *Christs* tryed rule *to overcome evill with good*: 2. that if we should chance to suffer any thing by obeying him, he will bee able to repair us in another world.

S. *What now is the generall nature of these appendant precepts, wherein they all agree and accord?*

C. That they are all tolerable and supportable injuries both in respect of what is done already, and what may be consequent to our bearing them. For thus the losse *of the coat* or *cloak* also is a moderate injury; the *smiting on the cheek*, or cheeks, a very inconsiderable *pain*, and onely valued for the *contumely* annext to it, which yet *Christians* had been before, *v.* 11. (and should after by the sufferings of Christ be) taught to support chearfully, and the *going a mile or two* a very tolerable injury to the *body*, or invasion on their *liberty*, and a very easie post (both among the *Iews* and the [a] *Persians*, from whom the *Iews* had that [b] custome) being compared

[a] *The Persian post or stage was a parasange, or 30 furlongs, of which the μίλιον or mile here was but a little above a fourth part, some 7. or 8. furlongs at most, Agathias l. 2. p. 55.* [b] *Twas the custome of the Persian tyrants to presse the bodies of men (as among us teems or horses) and force them to carry their burthens for a stage, i. e. a parasange, and then to rest) whence the stages were called* ἀνάπαυλαι) ἑτέρων ἀμοίβαδον διαδεχομένων, *others succeeding them in turns: see* Mat. 27. 32. Mar. 15. 21. Luke 23. 26.

with

with the ordinary *ſtages*; And from thence appears, 1. the reaſonableneſſe and agreeableneſſe of Chriſts commands to our ſtrength, that he provides us ſuch *eaſie yoaks and light burthens*, even when wee think he uſeth us moſt hardly; 2. the indulgence which hee allows us in matters of greater concernment; where the *damage* or treſpaſſe is not ſo ſupportable; Hee there intimates a *liberty* to uſe ſome meanes to ſave or repaire our ſelves (where that may bee *extremely uſefull*, if not *neceſſary*, to our temporall ſubſiſtence) though not to work *revenge* on the enemy, for what is paſt, by exacting any *puniſhment* on his perſon, by endevouring to *trouble* him, who hath *troubled* us, (which cannot bring in any *profit* to us.)

S. *What now is particularly obſervable from each of theſe, and* 1. *from the firſt?*

C. That for *light injuries* done to our bodies which leave no wound behinde them, nor are the *diſabling* or *weakning* of our bodies, nor bring any conſiderable pain with them, we are not to ſeek any way of *private*, no nor ſo much as of *legall revenge*, no, though the injury were a *contumely* alſo, and the putting it up, a *reproach* in the account of the world, and withall a poſsible (nay, probable) *means* to bring more upon me of the ſame making; this thus ſet, is my *Chriſtian duty*, which I cannot omit without ſin; and which for us to *perform*, or *Chriſt* to *command*, is ſo far from *unreaſonable*, that the contrary, if we obſerve the experience of it, is much more *unreaſonable*, the *ſeeking* of *revenge* ordinarily ſubjecting us to greater inconveniences, to more & more dangerous *blows* (many times) if we become our own champions, & *avenge* our ſelves, and to more conſiderable *trouble* and *charge*, if we ſeek it from the *Court of Judicature*.

S. *What doe you in particular obſerve from the ſecond?*

C. It offers me a fair occaſion to tell you ſomewhat of that great queſtion, concerning the lawfulneſſe of *going to Law*.

S. *I ſhall moſt willingly make uſe of the occaſion, and deſire your judgement in that point.*

C. *Going to Law*, I conceive, is not ſimply unlawfull, becauſe *Chriſt*, finding [a] *Courts of Judicature* (for matter of *Mine* and *Thine*) in the world, did not take that power into his own hands, (*Who made me a Judge?*) or out of thoſe hands where he found it; In this whole *Sermon* of ſtrict *Precepts* upon the Mount, hee

Of going to Law.

[a] κριτήρια.

gives no command in (lays no reſtraint on) this matter any farther then what is contained in theſe words, *He that would implead thee, and take away thy coat, let him have thy cloak alſo*; The utmoſt of which can amount no farther againſt *going to law* then this, 1. That it is ſuch a thing that it may be abuſed to the moſt unjuſt *oppreſſions*, taking away the *coat* from ones back, and when ſo uſed, 'tis ſure *unlawfull*. 2. That I muſt not *goe to Law* with any by way of [a] *retaliation*, I mean, for no other cauſe, but becauſe he by that means hath diſquieted or injured me; for the precept of [*let him have thy coat alſo*] (being thus interpreted, that I muſt doe *ſo*, rather then *goe to Law* with him) cannot juſtly be extended toward this ſenſe, any farther then the context will authorize the extending it, and that is onely thus far, That *rather then retribute to him evill for evill, or retaliate*, v. 38. *I muſt even let him take it, and not goe to Law with him, i. e.* I muſt thus be quiet rather then bear him any malice, or doe any thing that ſhall inflame me, or raiſe in me a deſire of revenge againſt him; For any of theſe will make that unlawfull to mee which indeed was not ſo. 3. That I muſt not *goe to Law* onely out of a *providence* that the bearing of one injury patiently may poſſibly or probably bring a greater upon me, but think fit to truſt *God* with the preſerving me for the future, who will be more likely to bleſſe and reward my *patience* and *meekneſſe* with tranquillity and proſperity in this life (according to that promiſe of the *Pſalmiſt*, [*The meek ſhall poſſeſſe the earth*] where the earth ſignifies the *land of Canaan*, a moſt proſperous rich land, which very words are repeated by *Chriſt* in this Sermon, c. 5. 5. and if there the earth be the * *land of the living* onely, there will be no great loſſe in ſuch an exchange) then any contrary vice of *contentiouſneſſe* or impatience. Or 4. that I muſt not *goe to Law* to recover a *coat*, when I have a *cloak* left, *i. e.* for a ſmall unconſiderable poſſeſſion, which is not neceſſary to me, which I may be without, and the recovering of which will not be proportionably gainfull to the charge or trouble of *going to Law* for it. Theſe ſeverals contain the utmoſt that I can imagine that place of *Chriſt* can be juſtly extended to: All which notwithſtanding, theſe other caſes ſtill remain, which come not under that interdict in its largeſt extent, 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make uſe of the ſcited *Judicature*

[a] *Per modum talionis.*

* *Terra viventium.*

estate of the *Land* where *God* hath placed him, ſuppoſing that hee fall not into any of the faults before ſpecified, and poſſibly incident to the waging or managing of the juſteſt action. 2. That he, that being tenderly affected in conſcience ſo as to deſire aſſurance that he enjoys nothing but what is juſt for him to enjoy, may lawfully in matter of any doubt or controverſie concerning propriety, uſe the *Law* to make that deciſion for him, ſuppoſing again that this be ſincerely his intention, and that hee reſolve quietly to ſtand to what the *Law* ſhall ſo adjudge. 3. That he that by this means defends a *Widow* or *Orphan*, may very *Chriſtianly* uſe this meanes. 4. That he that may thus preſerve himſelf in a ſufficiency to *provide* for his *family*, and without it probably cannot, without either craving other mens alms, or expecting relief from *God* by extraordinary meanes, may uſe this meanes to doe ſo. 5. That he that may by this means be enabled to *relieve the poor*, which otherwiſe hee could not doe ſo liberally, and doth it ſincerely in order to that end, and when he obtains his own, evidences that ſincerity by his performances, is ſtill free from any reſtraint ariſing from that precept of *Chriſt*; whereas on the other ſide, he that *contends* for *trifles, goes to law* onely that he may loſe nothing of his *right*, or not onely to get legall reparations for his loſſes, (whereby that which is juſtly taken from the other that injured him is juſtly reſtored to him which was injured, the one being as well able to beare or ſupport this act of *juſtice*, as the other that of *injuſtice*) but alſo to give ſatisfaction to his *revengefull* appetite, (a very carnall importunate deviliſh affection) to give the enemy ſome ſmart or pain, which brings in no reall *gaine*, or *eaſe*, or advantage to himſelfe, ſave onely that of *ſatisfying* his *vindicative* humour, can no way bee juſtified or excuſed in ſuch a *ſuit*. So alſo the ſuing of thoſe which are not able to *pay* me, (and by my ſuit are but made more unable) when all that I can hope for, is not reparation of my loſſe, but puniſhing of him by *Priſon*, or the like reſtraint on him, that brings in no advantage again to me, this is unlawfull and *un-Chriſtian* ſtill.

S. *But is there not an objection againſt going to Law in any caſe, producible from* 1 Cor. 6?

C. 'Twill ſuffice to anſwer, that the *Apoſtles* ſcope there is onely to reprehend going to *Law* before *Heathen Tribunals*, which when

when any men are guilty of it, muſt ſignifie either that there is no *Chriſtian* among them fit to be *Judge* betwixt contenders, or elſe that they would rather chooſe an *Heathens* arbitration, then that *Chriſtians*; either of which being very culpable, that which ariſeth from one of them, muſt needs be ſo, but nothing elſe upon thoſe grounds. This is agreeable to what *Chriſt* had before ſaid, *Mat.* 18. that *if thy brother treſpaſſe againſt thee*, (doe thee any ſuch injury) and will not make thee amends, thou ſhalt tell it to the *Church*, who are there ſurely ſome *Tribunall of Chriſtians*, who have power to make thee amends, if he will ſtand to their judgement, and if he will not, *Chriſt* then goes farther, *Let him bee to thee as a Heathen or Publican, i. e.* I conceive in that place, not onely that he is fit for *Excommunication*, mentioned in the next verſe, but alſo that thou haſt liberty (*let him* be ſo *to thee*, againſt whom he hath treſpaſt) to implead him in any *Gentile Tribunall* (becauſe hee will not ſtand to the *Chriſtians* award) as thou wouldeſt and mayeſt a *Heathen* or *Publican*, which trades among them, and who is in the interpretation of the *Iewiſh Law* though a *Iew*, yet a kinde of *Heathen*, or by converſing with them equipollent to one.

ἔσω ſol.

S. *But may it not from that Chapter to the* Corinthians, *bee ſtill preſt, that* v. 7. *'tis ſaid*, [a] *There is utterly a fault among you, becauſe you goe to Law one with another?*

[a] ἤδη μὲν ὅλως ἥττημα, &c.

C. I anſwer, that the utmoſt that that inferres is onely this, That thoſe particular [b] *ſuits at Law*, that were then among the *Corinthians*, were all unlawfull, (which you will have reaſon to believe, when you finde the ſame *Apoſtle* telling them, *v.* 9. that they *did injure, and defraud one another*, and 'tis more then probable that their *going to Law* was uſed as here in *Chriſts* Sermon 'tis ſuppoſed, as a means to doe ſo) but 'tis not concluſible from thence, that *all* other mens *ſuits* are ſo, becauſe poſſibly not of the ſame nature as theirs were; but then 2ly, there may bee ſomewhat in the *Apoſtles* uſing a ſpeciall word in that place, not any of thoſe more uſuall [c] words which are without doubt denotations of ſin, but [d] another, which ſignifies a *going leſſe*, and ſo may perhaps onely conclude the thing which he ſpeaks of to be no more then comparatively evill, *i. e.* not ſo good as patient bearing of injuries and loſſes ought to be eſteemed, which ſeems to be enforced by the words im-

[b] κρίματα.

[c] ἁμάρτημα παράπτωμα, &c.

[d] ἧττημα.

me-

immediately following in the end of that ſeventh verſe, why *doe you not rather ſuffer injury and defraudation?* which will infer, that *patience* of injuries is a greater *vertue*, and more *heroicall* excellence, a higher pitch of *Chriſtian philoſophy*, and contempt of the world, then *going to Law* implies, far more then that particular kinde of *going to Law* was approved to be, but not, that *going to Law* is from that place made in all caſes utterly unlawfull. Juſt as loſing my own life when I am aſſaulted by another (rather then I will take away his) is, as even now I ſhewed you, a *high* piece of imitation of *Chriſt*, who *laid down his life* for his *enemies*; which not withſtanding, the killing of the invader in that caſe, when I cannot otherwiſe ſave or reſcue my own life, is acknowledged to bee no ſin, becauſe not forbidden by *nature*, or *Chriſt*, whoſe *prohibition*, (not *counſell*, nor *example* to the contrary, it is, that makes any thing a ſin, for *where there is no Law there is no tranſgreſſion*. This I conceive may give hints for the underſtanding this whole matter.

S. *I ſhall labour to make uſe of them, and, becauſe this diſcourſe hath a little led you out of the way, recall you into the rode again, and remember you where you left, by demanding what is to be learnt from the third particular, which Chriſt thought fit to ſuperadde to the matter of retaliating.*

C. It is this, that the ſame rule holds for my *liberty*, that did for my *body* and eſtate, that every diminution of it muſt not enrage me either to a *private* or *legall revenge* on the invader: the ſum of all is, that ſmall *ſupportable* injuries of any kinde, we *Chriſtians* muſt bear without hurting again, or ſo much as proſecuting or impleading the injurious; In *weightier* and more conſiderable matters, though we may uſe means 1. to *defend* our ſelves, 2. to get legall *reparations* for our loſſes, yet even in thoſe the giving any way to revengefull deſires, or deſiring to give him any *ſmart*, or *pain*, that brings no reall *gain*, or *eaſe*, or advantage to us, ſave onely the *ſatisfying* our *revengefull* humour, is ſtill utterly unlawfull.

S. *But what is that, that follows in the cloſe of this period, v. 42.* [Give to him that asketh thee, and from him that would borrow of thee turn not thou away?] *And how comes it in in this place?*

C. The ſubſtance of it is a command of *univerſall*, *unlimited*

liberality (according to our power) to all that are in need, and a direction to one ſpeciall kinde of workes of *mercy*, the *lending* (without all exaction of *uſe* for the loan) to thoſe, that are in preſent want, and may, by ſuch preſent ſupplies for preſent exigences, be taught a way of thriving in the world, and getting out from thoſe difficulties of fortune. In which caſe the *lending* for a time, and after that time, the requiring mine own again, may doe ſome men as much, perhaps more good, by obliging them to *induſtry*, and *providence*, and *fidelity*, then *giving* to ſome others might have done.

S. *What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?*

C. 'Tis this, 1. That *forgiving*, and *giving*, the two ſpeciall works of our *charity* toward men, ſhould always goe together; one never doth ſo well, as when tother is joined with it. *Revenge* will blaſt our *liberality*; and the *covetous* illiberall heart will defame the moſt perfect *patience*. 2. That the practice of *liberality* will help us to think it reaſonable not to meditate *Revenge*, and withall demonſtrate our *patience* of injuries, &c. to be no *puſillanimous* cowardly act (becauſe I *dare* not reſiſt him) but onely an act of *obedience* unto *Chriſt*, in doing as he hath done, both for *patience* and *liberality*, my *Chriſtian* charity obliging me to one, as well as t' other.

Sect. X. *Of loving enemies.*

S. *What now is the ground-work of the next period?*

C. The repetition of the old law of *loving neighbours and hating enemies.*

S. *Is there any ſuch thing in the law of* Moſes, *or* Nature, *that we ſhould hate our enemies, and love none but Neighbours?*

C. I ſhall tell you, as clearly as I can, what both thoſe laws have done in this matter.

S. *What hath the law of* Moſes *done?*

C. For the *loving* of the *Neighbour*, i. e. the *fellow Iew*, it hath commanded to *love him as thy ſelf*, *Lev.* 19. 18. and not to *avenge*, or bear any *grudge againſt him*; from which, though it were no excluſion of the like to men of other countries, yet 'tis very true that the *Iews* took occaſion of advantage to deny all *kindneſſe* and exerciſe of offices of common *humanity* to all others, unleſſe they became *Proſelytes* to them. Now this they did

did without any authority of their *law*, which therefore *Chriſt* by the *Parable* of the good *Samaritan*, ſhews to belong to the *loving* of (and ſhewing mercy to) others beſide their own *countrymen*, and extending the meaning of the word [*neighbour*] to all thoſe who are of the ſame *common ſtock* with us, and are *men* as well as our ſelves: though the truth is, *God* by preſcribing the *Jews* peculiar *meats*, and forbidding others that were familiarly uſed by the *Nations*, did conſequently interdict them any ſpeciall *familiarity* of converſe with the *Nations*, by way of *caution*, leſt they ſhould be *corrupted* by them (who were at that time ſo extremely *idolatrous*, and *filthy* in their practices;) which rule conſequently was to be accounted *temporary*, and to laſt no longer then the reaſon of it. But then, for the *hating of enemies*, it is not to be thought that there was any ſuch precept given them, of *hating* either all but their own *country-men*, or even all their very *enemies*. Thus much onely toward it we finde in the *law*, that though the *Jewes* were commanded to doe courteſies to their *enemies* of their owne country, to *reſcue the enemies Oxe out of the ditch*, *&c.* yet they are forbid to enter any *friendſhip*, *affinity*, *league* with the ſeven *Nations*, *Hittites*, *Amorites*, *&c.* or to ſhew any mercy to them; which yet muſt not be extended to the commanding all manner of *mortall hatred* againſt them, but this within certain limits; they were to offer them *conditions of peace*, and to permit them to *redeem their lives*, if they deſired it, by *ſervitude*, *Deut.* 20. 10, 11. and though upon not accepting of *conditions of peace*, they were to have no *pity* on them, but to *deſtroy them utterly*, every *one that breathed*, *v.* 16. yet 1. this belonged onely to thoſe *ſeven Nations*, leſt, if any of them were preſerv'd, they ſhould *ſeduce* them to their *abominable filthineſſes*, *v.* 18. whereas the proceeding was not ſo ſevere againſt other *enemy*-cities farther off, from whom there was not the like *danger*; and 2. It doth not appear, that this belonged to any but of that *age*, in conſideration of the danger of *ſeduction* to their ſins; For *Solomon* doth not ſo, but onely *levies a tribute of bond-ſervice* upon them, 1 *Kings* 9. 20, 21. After the ſame manner were they to deal with the *Amalekites to have War with them for ever*, *Exod.* 17. 16. *Deut.* 25. 19. and with ſome difference, with the *Moabites*, and *Ammonites*. In all which, nothing can be obſerved contrary to the *law of nature* or *humanity*;

for the ſame power that the *Magiſtrates* on earth have over *malefactors*, the ſame ſure muſt be yeilded *God* over *Nations* and *Governours* of them, to put them to *death* by what means he pleaſe. This execution he was pleaſed to commit to the people of the *Iews*, after a long time of patience, when *thoſe Nations had filled up the meaſure of their rebellion*, Lev. 18. 14. So that this [of *hating enemies*] cannot bee accounted of as any common generall *command*, for it held not generally againſt any but theſe forenamed *Nations*; but as a *ſpeciall, particular ſentence of Gods*, to bee at that time executed on them. And although, the truth is, the *Iews* did generally reſolve it lawfull to *kill* or *ſpoil* any that were *ſtrangers* from the *religion* of the true *God*; yet by the limiting of *Gods* command for ſuch execution to theſe forenamed, and that with this reaſon, becauſe they had *fill'd up the meaſure of their iniquities*, (which when it is, none but *God* can judge of) 'tis evident that this was an errour in the *Iews*, and that the rather, becauſe at this time when *Chriſt* ſpake, they were ſubject to the *Romanes*, and had no *power of the ſword* in their hands; in which caſe thoſe former commands of *warre* with *Amalek*, (much more with other *idolatrous Nations*, againſt whom it was not appointed) became utterly out-dated, and the *law of nature* was to prevaile; which commends *love* and *charity* to all men.

S. *You promiſed alſo to ſhew me what the law of* Nature *had done in this matter. I pray, what is it?*

[a] *Nemini nocere niſi prius laceſſitum injuriâ. Cic. Off.*

[b] *Ariſt. Top.*

[c] ὅτως ὑβρίζειν τὸν ὑβρίζοντα χρεὼν. *Æſchyl. Prom.* & Πάσχειν δὲ κακῶς ἐχθρὸν ὄντ' ἐχθρῶν ὄδ' ἐν ἀεικές. *Ib.* & Παθὼν κακῶς κακοῖσιν ἀντιμείβετε. *Eſp.* ὁπ δίκ: & ἔτοι πύθ' οὐχθρὸς, ἡδ' ὅταν θάνῃ, φίλος. *Soph. in Antig.* πᾶς ἐγὼ κακὸς φύσιν, Ὅσις παθὼν μὲν ἀντέδρασον ὡς εἰ ῥᾴστων Ἔπραξον, ἠδ' ἂν ὦ δ' ἐγιγνόμην κακός. *Soph. in Oedip.* -- ὅταν δὲ πολεμίους δράσαι κακῶς Θέλῃ τις, ἡδεῖς ἐμποδὼν κεῖται νόμος. *Eurip. Ion.* and again, ὃ χρὴ μὲ τοὺς κλείνοντας ἀνταπολλύναι. So another, Μισοῦντα μίσει, χ' φιλοῦντ' ἐφίλει. And *Thucyd. l.* 1. *p.* 77. Ἀγαθὸν δὲ ἀδικουμένους πολεμεῖν. And *Homer.* Δωδὴ γὰρ πάλεγ' ἔστι, 'tis a reproachfull thing not to revenge injuries, *Odyſſ. l.* 24. And *Heſiod. l.* 1. Τὸν φιλέοντ' ὀπὶ δαῖτα καλεῖν, χόνδ' ἐχθρὸν ἐάσαι.

it

it as moſt honourable ſo to doe, and give many excellent reaſons for it, and conclude, that the *wiſe and good man hath no enemy*. So that from all this, the ſhort is, that the *Iews* taking ſome advantage from thoſe forementioned commands of *Moſes*, and miſtaking them, did think it lawfull to hate others of different *Religions*, *i. e.* all other *Nations*, (and the ſame may be obſerved of the Grecians toward the reſt of the world under the title of *Barbarians*) but in this did they both againſt the law of *Moſes*, as hath been ſhewed, and againſt the law of *Nature*, by which *hating* or *hurting* is avowed onely in caſe of *injuries* done, and even then alſo the contrary commended; and ſo that which Chriſt hath here to do, is partly to recall and reform the *Iews* to the *law of nature*, and to *command* that which that law *commended*, partly to advance and ſet it higher then the law of the *Iews* had required of them before.

S. *What then is now the law of* Chriſt *in this matter?*

C. It is ſet down, *v.* 44. *But I ſay unto you, love your enemies*, *&c.* to the end of this Chapter. The ſumme of which is, that other mens faults or ſins againſt us, nay againſt God himſelfe (for the Jews enemies, the people of the *ſeven Nations*, *Amorites*, *&c.* being moſt deteſtable ſinners before God, are here referr'd to in this word *Enemies*) give not us any diſpenſation for the non-payment of that great debt of our nature, *love to all our kinde*. 'Tis true indeed the *paſſions* and affections that our nature is ſubject to, doe encline us to *revenge* againſt our enemies; or if wee can conquer that, yet we cannot chuſe but make a diſtinction between *friends* and *foes*, and at leaſt have a great *coldneſſe* and *indifference* to thoſe who have deſerved ſo ill at our hands. But *Chriſt* is come to mortify thoſe affections of *rage* aud revenge; and to lead us (higher then nature would bring us) to *affections* and *words*, and *actions* of kindneſſe, and *benignity* to thoſe, that have expreſt the contrary of every of theſe toward us.

S. *But is it not abundantly ſufficient, if my affections and behaviour toward mine enemy, be not like his to me, unkind, retaliating of injuries, &c? Is there any more required of me?*

C. Yes undoubtedly of a *Chriſtian*; who is to tranſcribe that copy, that Chriſts own dealing with *us* when *we* were *enemies*, did ſet us. I muſt, not onely *negatively*, *not hate*, or *curſe*, or purſue with injuries; but *poſitively love*, and *bleſſe*, and *doe good*,

and *pray* for my greateſt enemy.

S. *What is meant by* loving him?

C. That denotes the *affection* of *charity* and *kindneſſe*, and *benignity* toward him: 1. *Wiſhing* him all the good in the world, but that eſpecially which hee moſt wanteth, the good of his *ſoul*, *conviction* of ſin, *reformation*, &c. 2. *Pitying* and compaſſionating him, and that the more for being mine enemie, becauſe that implies a *ſin* in him, which is of all things the moſt proper matter of *compaſſion*, 3. Being *cordially* affected toward him.

S. *What is meant by* bleſſing him?

* εὐλογεῖτε. C. The word in * *Greek*, and the oppoſition to *curſing*, (*i.e.* evill or bitter ſpeaking) noteth *kindneſſe* and *friendlineſſe of language*; giving them all friendly and courteous words, who have nothing but *railing* and evill ſpeaking for *us*; *commending* in them whatever is capable of our *praiſes*, though they do nothing but *defame* and backbite us.

S. *What is meant by* Doing good to them?

C. All outward *reall effects* and actions of *charity*. Such are *almes*, if they be in want; *feeding*, *giving to drink*, *clothing* them, when they are *hungry*, *thirſty*, *naked*; *comfort*, if in any diſtreſſes; counſel, if in any difficulty; reſcuing their goods, &c. if wee ſee them in danger; *admoniſhing* them in a friendly manner, and ſuch as may be moſt likely to prevail with them, when wee ſee them falling into any ſinne; *reproving* and correcting fatherly, when we ſee them faln: In a word, *contributing* our utmoſt to the good of their *bodies*, *eſtates*, *families*, *reputations*; but eſpecially their ſouls; and all this without any tincture of *revenge*, or *rage* mixing with it.

S. *What is meant by* praying for them?

C. Deſiring of God for them whatſoever they want, 1. *Grace* for amendment of life. 2. Pardon of ſin, with an expreſſion of my free pardoning them. 3. All other *bleſſings* temporall and ſpirituall which they ſtand in need of. And becauſe the *practice* of this is ſuch a ſtranger to the world, I ſhall (at once to *prove* and *exemplify* this duty) ſet you a copy of it, a very ancient form tranſcribed from S. *Baſil*, one of the holyeſt *Champions* of the *Church of Chriſt*, which from him you may not fear to uſe, or imitate.

A Prayer of S. Basils *translated out of a Greek Manuscript in the Vniversity Library of* Oxford.

O Long-suffering & eternal King, that for the condemnation that came by the tree; wert lifted up on the tree, (and taken from this earth by that shamefull death) and hast shewed forth thy selfe, to all that choose to follow thy steps, a pattern and copy of long-sufferance, and patience, that offeredst up thy intercession to thy co-eternal Father, for those very fighters against God, which crucifyed thee: Doe thou O Lord, thou the same lover of mankinde, afford thy mercy and pardon to all that are enemies to us, which either by treachery or reproach, or contumely, or envy, or by any other means through the treachery or calumny of the Devill, that lover of hatred, have expreſt their malice or madneſſe againſt us; change their counſels from that miſchievous to a ſweet Chriſtian temper of gentleneſſe; Infuſe into their hearts ſincere unfeigned love, bind them faſt to us in the inviolable bands of ſpirituall friendſhip, and by what means thou knoweſt moſt fit, make them partakers of thy pure life. As for thoſe that love us, or for thy holy Names ſake do adminiſter to our bodily neceſsities, repay them with the riches and abundance of thy gifts, & vouchſafe them the lot & portion of faithfull and wiſe ſtewards; and for thoſe

Ἀνέξικακε βασιλεῦ καὶ ἀΐδιε, ὁ διὰ σὲ ἐν ξύλῳ κρεμασθεὶς ἐπὶ ξύλου ἀφθεὶς, καὶ τοῖς ἀκολουθεῖν σε τοῖς ἴχνεσιν ἀφιερώτοις μιμητοὺς ἑαυτὸν ὑπόδειγμα παραστήσας· ὃς ὑπὲρ τῶν σταυρωσάντων σε διαμάχῃ ἐντεύξιν ποιῇ πρὸς τὸν συναΐδιον πατέρα, αὐτὸς, φιλάνθρωπε κύριε, καὶ ὁ τῆς ἀπεχθείας ἐκμὲν, ἢ ἐπιβουλεύουσι, ἢ λοιδορήμασι, ἢ ἐπηρεάζουσι, ἢ βασκαίνουσι, ἢ καθ' ὁτιοῦν τινα τρόπον ἐξ ἀπάτης τοῦ καὶ ἐπηρείας τοῦ φιλασεβήμονος δαίμονος μισόστοργα καὶ δυστροφούμενοι, συγχώρησον τὸ τοῖς ἡμᾶς παροῦσίας πλημμέλημα· μετάβαλε τὰς γνώμας αὐτῶν εἰς κακοηθείας εἰς ὀπεὶκειαν· ἐμβαλε ταῖς καρδίαις αὐτῶν ἄδολον ἀγάπην καὶ ἀνυπόκριτον· σύνδησον ἡμῖν αὐτοὺς ἐν ἀῤῥήκτοις δεσμοῖς τοῦ πνευματικοῦ· καὶ τῇ ἀκηράτῳ σε ζωῇ, οἷς οἶδας κάλλιστα, κοινωνοὺς ἀπότελεσον· τοὺς δὲ ἀγαπῶντας ἡμᾶς, ἢ καὶ εἰς τὰς σωματικὰς χρείας διὰ τὸ σὸν διακονοῦντας ἅγιον ὄνομα ταῖς ὡρισμέναις σοὶ δωρεαῖς ἀνταμείψασθαι· καὶ τῆς λήξεως τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἀξίωσον. καὶ τοὺς τῆς ἀδικείας ἐν μέσῃ ἐν ἀγαθῇ διαθέσει μαθητὰς, ἢ καὶ

καὶ ὑπερευχομένοις; δαψιλῆ τὴν χάριν σοῦ ἐπιβράβευσον. τοῖς ἐντειλαμένοις τῇ ἡμετέρᾳ ταλαιπώρῳ ἀναξιότητι ὑπὲρ αὐτῶν εὔχεσθαι, τὰ ὠφελιμὰ χάρισαι; καὶ τὰ πρὸς σωτηρίαν αἰτήματα πάρασχε, καὶ πλούσια τὰ ἐλέη σε, καὶ τοὺς οἰκτιρμοὺς αὐτοῖς ἐξαπόστειλον. πάντας, εὔσπλαγχνε, τοὺς ἐπὶ σοὶ πεποιθότας ἐλέησον, πάντας εἰς τὴν Θείαν σου ἀγάπην ἕλκυσον; πρόστηθι πάντων, καὶ ἀντιλαβοῦ; σὺν ἡμῖν τοῖς ἁμαρτωλοῖς, καὶ ἀχρείοις δούλοις σου, καὶ τῆς σῆς βασιλείας κληρονόμους ἀπέργασαι. σὸν γάρ ἐστι τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς, ὁ Θεὸς ἡμῶν, ὅτι σοῦ ἐστὶ τὸ κράτος εἰς τοὺς αἰῶνας, Ἀμήν.

that out of good affection have remembred our infirmities, or have praied for us, reward them with thy plenteous grace. To those that have commanded us miserable unworthy creatures to pray for them, grant those things that be profitable for them, & yeeld them those requests of theirs, which tend to their salvation, & send them from thy holy place thy rich mercies and bowels of compassion. And ô thou Father of compassions pity all those that trust in thee, draw all to the divine love of thee, be thou president in all things, & assistant to all, together with us thy sinfull and unprofitable servants, and make us all heirs of thy kingdome, for to thee it belongs to shew mercy, and to save us, O our God, for thine is the power for ever, Amen.

S. *This is a duty of some difficulty, what help can you direct mee to, to facilitate the performance of it?*

C. Many considerations there are which will tend to that end. Three there are here named.

S. *What be they?*

C. The *first* is the example of God, who sheweth mercy to sinners, who are *his enemies*; and in the outward dispensation of temporall blessings, giveth as liberall a portion many times to the *wicked*, unthankfull provokers, as to his *good* servants; and for the common advantages of life, *Sunne* and *Rain*, dispenseth them generally in an equality to all. And then for us to do the like, is a *God-like* thing; the greatest dignity that our nature is capable of.

S. *What is the* second *help?*

C. The consideration of the *reward* which *God* hath decreed for

for ſuch who doe this, and that proportioned to their actions; *viz.* rettibution and *good* to *evill*, of *mercy* and happineſſe, though we are *ſinners* and *enemies*. Whoſoever doth but think of that, how much the joyes of *Heaven* for *Eternity* are beyond the pleaſure of a little *revenge* for the preſent, will never think fit to make ſuch an unequall exchange, to loſe ſo *rich* a *reward* for ſo *poor* a *pleaſure*.

S. *What is the* third *help?*

C. The conſideration of what is done by all others, the *vileſt* and *wickedeſt* men in the world. For ſuch were the *Publicans* accounted, and yet they could think themſelves obliged to *love* their *friends*, and ſatisfie that obligation; they could uſe *civilities*, and courteous *compellations* and *ſalutations* to their neighbours, &c. And if we who are bound to exceed the *Scribes* and *Phariſees*, the ſtricteſt *Sect* among the Jews, ſhall bee but in the ſame rank with *Publicans*, (who are otherwhere put with *Heathens* and *Harlots* and *Sinners*) the *vileſt* and moſt abominable of all men, this will ſure be a great *reproach* to us *Chriſtians*.

S. *What other motives can you adde in this matter, why I ſhould* love my enemies?

C. 1. That by this meanes I ſhall *conquer* my ſelf, my unruly paſſions, which is a moſt glorious heroicall piece of *victory*. 2. That by this I ſhall preſerve my ſelf in a great *calmneſſe* and quiet of minde; which thoughts of *revenge* wholly deprive me of. 3. That this is of all others the moſt probable way of overcoming my enemies; *Revenge* being a means of exaſperating and enflaming him, *charity* of *melting* him. Which if I doe, I *firſt* get a *friend* for an *enemy*; and *ſecondly*, have the honour and claim to the *reward* due to them, *that convert ſinners from the error of their ways*. 4. That this is a way of excelling all other men in the world, none but Chriſtians thinking themſelves obliged to doe this. 5. That this is the ſpeciall way of *Chriſtian perfection*, and is ſo called in the cloſe of this Chapter, *Be ye perfect, as your Father which is in heaven is perfect*. In ſtead of which, S. *Luke* reads 6. 36. *Be ye merciſull*, &c. noting this *mercy* or *alms*, or benignity to *enemies* to be the higheſt degree of *Chriſtian perfection*.

S. *I beſeech God by his renewing quickning Spirit, to mortify the contrary ſin, and work this truly Chriſtian grace in my heart. You*

have past through the fifth Chapter, and so Christs Reformations of, and Additions to the old Commandements, I will not question why Christ *reformed or improved no more of them, it is sufficient to mee that he hath not; which being an act of his wisdome, it is not for man to question, but acquiesce in.*

C. You judge aright; yet doe I conceive that three other *Commandements* of the second Table Christ hath also improved in this Sermon, The eight that against *stealing* he hath *improved* into *doing unto others all things which we desire should be done by them to us.* chap. 7. 12. The ninth that of not *bearing false witnesse*, hee hath improved into *not judging*, *chap.* 7. 1. the last of *not coveting*, into *taking no thought*, *chap.* 6. 25. &c. And for those three you may have patience till you come to those places, and then you shall have them explained to you.

Sect. XI. *Of the fifth Commandement.*

As for the fifth (which is the onely one of the second *Table* which will then be left out) there may be particular reason for it, because that *honour* of *father and mother*, obedience to *Superiours*, *Magistrates*, &c. was by the *Iewish* law advanced so high, even to the prohibiting of thoughts of evill against such (which say the *Jews*, is the onely case wherein thoughts are prohibited) that there was no need or almost possibility of setting it higher in respect of the *degree*. And for any thing else in that matter, it will bee worth your marking, that Christ medled not with it. Though hee were as God, the *King of all Kings*, and might have changed or disposed of their Dominions as hee pleased, yet he was not pleased to make any *alteration*, but to continue and settle all in that course, wherein it had formerly been placed by God, himself living in subjection to the known *Laws*, *paying tribute to Cæsar*, and not so much as accepting the *judiciall* cognizance of an offence, when hee was put upon it, so that what hee added to *Moses* in this matter, was onely greater *reverence* and *awe* to the *Father*, or *Magistrate*, or *Civill power*, not any retrenching of his former rights. In which he was so extremely carefull, and tender above ordinary, that whereas *Moses* among the *Egyptians*, when he was but a private man did take upon him to exercise an act of judicature on the *Egyptian*, which *wronged the Israelite*, *Ex.* 2. 12. *Christ* would never do any such thing, but left the *woman taken in adultery*, and all other offenders to the ordinary *legall course*, and

and would not upon any importunity usurp or take upon him any thing in that matter. By which if you please, you may discern how farre from the practise and Gospel of Christ are those *Doctrines* of ambitious men, which have made *Christian Religion* a ground, or excuse of *moving* and *disquieting* of States, and shaking, if not dissolving, of Kingdomes.

S. *What Doctrines are those?*

C. I had rather you should bee ignorant of them, yet those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may bee carefull to avoyd them. 1. That of some adorers of the *Papacy*, *viz.* that the pretended *Vicar* of *Christ*, as Successour of S. *Peter*, hath *two Swords* given him by Christ, the *Spirituall*, and the *Temporall*, and that by that means he hath power to dispose of all the *Kingdomes* of the *World*, and in case of *heresie*, to *excommunicate* Princes, and absolve all *Subjects* from their bands of *Allegiance* to them: A thing so ridiculous to bee affirmed of the *Pope*, as Christs *Vicar*, (if it were supposed that hee were so, beyond all other *Bishops*) when, as I have already shewed you, Christ himself absolutely disclaimed all such power, and (beside that hee gave no *Sword*, but onely *Keys* to *Peter*) most sharply reprehended him for using the *Sword*, though against the apprehenders of Christ himself, that more considerate Papists discerning this, and yet unwilling to divest the Pope of that so long usurped Power, have found it' necessary to pretend another *tenure* for him, and therefore style the Pope not the *Vicar of Christ* (for that would give him no power so much as of a *Civill Judge*) but the * *Vicar of God*, whom hee hath set up to bee his *Vicegerent* over all the World; a *Doctrine* too senseless to need, and not so much avowed as to expect a confutation; Of which whole matter it is enough to observe that it is set as a Character of Christs greatest Enemy, *Antichrist* himself, that he shall *exalt himself aboue all that is called God, i. e.* (as tis ordinatily interpreted) above all the Kings of the *earth*. All that will be usefull for you to learn, is the *un-Christiannesse* of those *actions* in *Subjects*; which are built on such *Antichristian principles* as these, such are *Rebellion*, *Treasons*, *Sedition*, attempting the commotion of *States*, on *colour of Religion*, or on any other title or priviledge from Christ (or any *Vicar* or *Officer* of his) to do so; *defa-*

* *Vicedeum. Papam vicarium immortalis Dei.* Rodericus Zamorensis in spec. hum. vitæ. l. 2. c. 1.

ming, ſpeaking evill of Dignities, &c. A ſecond *Doctrine* of this nature is that which ſome ſpeculators and nice wits have pitcht on, by miſtaking of ſome Scriptures, and not foreſeeing the dangerous conſequents of it, *viz.* That all [a] *Dominion* (whether of any private man over his own *poſſeſſions*, or of a King over his Subjects) is *founded in grace, i. e.* that no man hath *right* to *rule* others, or *even to poſſeſſe* any part of his own inheritance, but hee who is in the *favour of God*, a *gracious ſpirituall* perſon. A *Doctrine* abſolutely deſtructive to all *Government*, and to all *community*; every man that thinks himſelf godly, (as when ſo much advantage is to bee made of it, every ill man will either think, or, which is all one in effect, pretend himſelf to be) having by this *Doctrine* authority to *rebell* againſt any, to *deſpoyl* any, whoſe power or wealth is an eye-ſore to him, there being no other *Judge* on earth, but his own *cenſorious*, or *mutinous*, or *covetous* humour, to pronounce infallibly of any man, whether he be a *child of God* or no. As for the falſeneſſe of it, 'twere ſufficient to ſay from *Chriſt*, that God ſends his *rain on the unjuſt as well as the juſt*, and therefore the latter of them hath not the *incloſure* of the good things of this world, whether *riches* or power; or 2ly, that we are forbidden to *judge before the time*, and therefore if it were granted that none but the juſt hath that title, yet were there no way of defining who is juſt in this life, nor conſequently of diſſeizing the *wicked* of his inheritance: and 3ly, that hee that is not now within that covenant of grace, may be within it to morrow, and therefore that that Doctrine would bring in all *uncertainty* and *confuſion*. But I conceive there is a *Chapter* in the *New Teſtament*, that is moſt of it ſet on purpoſe againſt this *Doctrine*, as againſt a branch of the *hereſie* of thoſe, that then called themſelves *Gnoſticks*; It is 1 *Tim. 6.* and if you pleaſe, becauſe it is not readily underſtood, I will give you a *paraphraſe* of it, for the former part of it which moſt ſpecially concerns this purpoſe, 1 *Tim. 6.* 1. *Thoſe Chriſtians which are ſervants under yoke*, (*i. e.* bondſlaves to Heathens) muſt perform all that ſervice and obedience to them which belongs to them by the Laws of ſervants among the *Heathens*, that the *profeſſion*, and doctrine of the Goſpel, or Chriſtianity be not *evill ſpoken of* by thoſe Heathens, as it will bee, if they ſee men prove the *worſe ſervants* for being Chriſtians.

[a] *Dominium fundatur in Gratia.*

V. 2. And those *Christians* again, that have *Christians* for their *Masters, must not despise them, or detract any part of that obedience* which is due to them, upon pretence, that by being *Christians*, they are become their *equals*, or *brethren*, but let them rather consider that their *Christianity* obliges them to performe most diligent service to them, because the *faith* and *love* that constitutes men *Christians*, consists in [a] helping & assisting one another to do good, which is all wherein their service consists. And that this be the practice of all servants, doe thou, who art to instruct them, take care by thy *doctrine* and *exhortation*.

[a] So ἀντιλαμβανόμενοι τῆς ἐνεργεσίας signifies: ἀντιλαμβάνει is not to partake:

(that is συλλαμβάνεσθαι), but to take up at the other end, (as in carrying a flasket) and so to help bear the burthen, or (as ἀντὶ signifies *pro*) to take up, and bear any weight in anothers stead, *i. e.* to help or assist, and particularly to take care of. as *Is.* 26. 2. ἀντιλαβόμενοι ἀληθείας, that *take care of the truth*, and ἐνεργεία is in an active not passive sense, as *Act.* 4. 9 (the onely place besides, where tis used) it signifies *doing* good, not *receiving* it.

3. And for those *Gnosticks* (mentioned *v.* 20. with the same character there set upon them, as here) which teach *Libertinisme* in stead of the *Doctrine* of *Christianity* and *piety*.

4. This you may observe and mark of them, that they are puft up with an opinion of [b] *knowledge* (whence they take their name) whereas indeed they know nothing, and study nothing, but [c] *disputings*, and *verball controversies*, which have no matter of substance in them, and this studying is a kinde of [d] *disease* in them or distemper, at least an effect of it, and all that comes of it, is *envy, strife, railings, evill surmisings*.

[b] γνῶσις.
[c] So ζητήσεις & συζητήσεις signifies.
[d] νοσῶν.

5. *Odde kinde of* [e] *discourses* of men that have their mindes perverted, and have [f] *lost* the *truth*, and have taken up an opinion (which caused the *Apostles* speaking of them at that time) that the [g] *Christian religion is a gainfull trade*, a means of helping one to secular advantages (as that a *servant* shall bee made *free* by that means, &c. which occasioned this discourse) *From such teachers and doers as these, doe thou separate thy self*, expresse thy dislike of them by some meanes, exercise some part of *Ecclesiasticall* [h] *censure*, by way of *discipline* upon them.

[e] διάλειβη, a discourse, παρεδιάλειβη, a discourse out of the way.
[f] So ἀποστρέφεσθαι signifies.
[g] εὐσέβεια.
[h] So ἀπίδασις noteth.

6. As for that opinion of theirs, that the *Gospel* or *Christianity* is a *gainfull calling*, though it be not true in that sense, wherein they use (or whereto they apply) it, yet in this other sense 'tis most ortho-

doxe. That *Chriſtianity with a competency is all the wealth in the world.*

7. For it teacheth us this, that *having brought no treaſure with us into the world, 'tis certaine that we ſhall carry none out*; and therefore,

8. *If for the time that we live here, we have enough for the neceſſaries of life, food and raiment*; (as any man that uſeth thoſe meanes that *Chriſtianity* directs to ſhall never fail of them) we ſhall in this be [a] ſufficiently provided for:

[a] That is the meaning of ἀρκεσθησόμεθα τούτοις, in theſe we ſhall have enough, or, with theſe we ſhall be ſatisfied; not as we render, [Let us therewith be content] for 'tis in the *future tenſe*, and the *Indicative*, not the *Subjunctive Moode*, and ἀρκεῖσθαι is properly *to have enough*, and ſo αὐτάρκεια, v. 6. *having enough of his own*, without inordinate means to get it. So the Syr: renders it [*wherefore meat and cloathing are ſufficient for us.*] סַפְקָא *from* סְפַק *or* שְׁפַק *both in ſenſe and ſound* ſufficio, *differing from the Latine word onely in the Latine termination.*

9. But *they that will not thus* be ſatisfied, but *will be rich*, lay up treaſures in this world, (and ſo for *power* and *authority*) and make *Religion* a means to procure them, they *doe by this ingulfe themſelves into all the dangers, and temptations in the world.*

This place you ſee is directly confronted againſt that *doctrine*, and if you will conſult 1 *Cor.* 7. 20. and explain thoſe words [*let every man in that calling whereunto he is called, therein abide*] as the *context* will enforce; you will finde this to be the reſult of them, not that it is unlawfull for a *Chriſtian* to *improve* his eſtate, or condition in this world, (for *v.* 21. the *Apoſtle* adviſes ſlaves to obtain their freedome, if they can) but to ſhew us, that to think our ſelves *free* from any obligation of this world, by virtue of our *Chriſticnity*, is to make *Chriſtian liberty* a pretence to the *ſatisfying* of our *concupiſcence*, or carnall deſire, and ſo a thing moſt *un-Chriſtian* in thoſe *Gnoſticks*, which there alſo are ſpoken againſt by this *Apoſtle*.

By all this you ſee this *Doctrine* as punctually prevented, as if it had been by *Propheſie* foreſeen ſo long before, it being indeed the *Doctrine* of the then preſent *Gnoſticks*, (as will farther appear by what is ſaid of them diſtinctly, 2 *Pet.* 2 10. that they *deſpiſe dominion, & fear not to ſpeak evil of dignities*, & ſo, *Jude* 8. they* *ſet at nought dominion*, evacuate, take it away) then in later times by the

* ἀθετοῦσι κυριότητα.

the *Schoolemen* revived, and of late by others brought back into the world again. The observing this *antidote* against it, will secure you from many hurtfull practices of which this last age hath been fruitfull beyond all others. Some other *Doctrines* there are of this same making, very fatall to *Government*, especially to *Monarchy*, but in stead of insisting on them, I shall put you in minde of this great truth, that *Christ* and his *Disciples* were of all the *Doctors* that ever were in the world, the most carefull to preserve the *Doctrine* and practice of *allegiance*, even when the *Emperours* were the greatest *opposers* of the *Christian Religion*, and if ever you mean to be accounted a follower of them, you must *goe and doe likewise*.

S. *But I pray give me here leave to insert one question concerning those Emperors, which is thought to be of some difficulty, whether Christ in acknowledging allegiance due to Tiberius Cæsar whose predecessors had so lately changed the ancient government of Rome by the Senate, did not by that act of his* example *give* liberty *to us, that we may lawfully yeild our allegiance to any unjust prevailing power whatsoever it be?*

C. The state of the *government of Rome* at that time when *Christ* lived, must be considered distinctly what it was: 'tis true indeed that *Iulius Cæsar* had (not many years before) wrested the power out of the *Senates* hands, and *changed* the *government* violently; But before this time of *Tiberius*, whereof now we speak, the businesse was so accorded between the *Senate* and the *Emperours*, that the *Emperour* now reigned *unquestioned* without any competition of the *Senate*; In him the power was *quietly* seated, the *money* superscribed with his image, and *edicts* sent out in his name, and he lookt upon by all (without any rivall) as inferiour to *God* onely. In which case of his acknowledged power, *Christ* being born in his dominions, thinkes not fit to make a question of his right, where there was none made by the *Romanes*, or to dispute *Cæsars* title (howsoever acquired by *violence* at first) when they from whom it was taken, did *acquiesce*, and disputed it not. Which case how distant it is from other forcible usurpations, (where the *legall Soveraign* doth still claim his right to his *Kingdomes*, and to the *allegiance* of his *Subjects*, no way *acquitting* them from their *oaths*, or laying down his *pretensions*, though for the present he be

over-

over-power'd) is easily discernible to any, who hath the *courage* & *fidelity* to consider it, and is not by his owne *interests bribed*, or *frighted* from the performance of his *Christian* duty. It being withall most certain, that it belongs not to the *conveniences*, or *advantages* of *Subjects*, to *determine*, or prevail any thing in the businesse of *Princes rights*. I have briefly answered your scruple, and thus far insisted on this theme, though a little out of the way, because the *fist Commandement* of the *Law* is the onely one of the second *Table*, that the following of *Christs* method in this his *Sermon*, doth not present to our consideration, and yet was fit enough for you to learn somewhat of, above what you had in the *Catechisme* of the *Church*.

S. *But why is there nothing here added by Christ concerning the duties of the* first Table, *which immediately respect God? for that I conceive is clear, that no one of them, save onely the third, that about* swearing, *hath yet been touched by our Saviour in this Sermon.*

Sect. XII. *Of the duties of the first Table.*

C. Beside the *wisdome* of *God*, which even now you acknowledged sufficient in this matter, many *reasons* might be farther rendred for this course of *Christs*; especially this, That the duties of the *first Table* were under *Moses* set high (and explicated) enough already, and *Christ* need not to *repeat*, save onely what he meant to *improve*, or farther to illustrate and explain, and therefore *repeated* them not. Now for this, a farther reason may be rendred, taken from the different *œconomy*, or administration of things under the *Old* and *New Testament*. Under the *Old Testament*, *God* resided among the *Iews* himself in his *Divine Nature*, (without taking upon him our flesh) revealing himselfe to *Moses* in the *Mount*, and in *visions*, and illustrious apparitions, to him, and other of the *Patriarchs*, and to the people continually in the *Oracle*, and so immediately disposed of all things, that the *Government* of the *Iews* was by their *Writers* styled * the *Government of God himself*. This revelation of himselfe, and immediate residence among them, might make it fit and proper for him to give them precepts for the *worship* of *God* (and for all kind of duties of that kind) as distinct, and punctuall, clear, and high, as could be; And so indeed it was, an explicite *elevated Law* of piety in generall, to *love the Lord their God with all their heart, with all their soul, with all their*

* Θεοκρατία. Ioseph.

their minde, and with all their ſtrength. And for the particulars of *outward* performances, there were ſo many *cautions*, ſo many *ceremonies*, ſuch ſtrict performances of all kindes, that *Chriſt* did rather think fit to take off from the weights of thoſe burthens, then to adde to them; And 'tis a common obſervation, that the *ceremoniall* part of the old *Teſtament law*, and all that wch was *typicall*, and preſignificative of ſomewhat to come, under *Chriſts* kingdome, was then (as all *poſitive laws*) obligatory onely to them, to whom 'twas given, *i. e.* to the *Iews*, but not to the reſt of the (then) *Gentile*, or (now) *Chriſtian* world, no not to the very *Proſelytes* under the *Old Teſtament*, that came and lived among the *Iews*, but onely to the *Natives*, and to thoſe that would be *Proſelytes of Iuſtice*, *i. e.* would be in their *obedience* as perfect *Iews* as they. But the ſtate of the *Goſpel* being of another *œconomy*, God the Son * *pitching his Tent* in our Nature, taking our very humane fleſh and ſoul upon him, and becoming very man among us, it was now moſt reaſonable, that he ſhould *heighten* our obligations of duty (to that *Nature*, which he had thus *heightned* and elevated to an higher pitch of dignity, by aſſuming it) and by giving us in our fleſh ſuch ſublime, viſible, *elevated copies* of *charity* toward all mankind, require us readily to tranſcribe them, eſpecially when he had alſo taken off ſo much of the former burthen of *ceremonies* from our ſhoulders, and ſo leſſened our *weight*; and yet given *more grace*, then before was allowed under the *Law*, to ſuſtain it.

* ἐσκήνωσεν ἐν ἡμῖν. Ioh. 1.

S. *This is a very reaſonable account of this matter; but why then is one of the four Precepts concerning* God, *(that of perjury) mentioned and improved by him, and none elſe?*

C. The reaſon is cleare, becauſe though that *Commandement* concern *God*, by calling him to witneſſe whenſoever we ſwear, and by calling him to witneſſe a lie, (which is a great vilifying of *God*) if we *ſwear falſly*, yet ordinarily it reſpecteth *men* alſo, and that more *principally*, becauſe they are wronged by my *perjury*, the promiſſory oath being indeed a means of ſecuring my brother of any thing, which I promiſe him, and the breaking of that, the betraying of this *fortreſſe*, which was to have *ſecured* him; and therefore it is obſervable in S. *Iames's* prohibition of ſwearing, that he addes to the *negative* precept, this as the *affirmative* command, *Let your yea be yea, and your nay nay, &c. i. e.* Let your

word be as good as an *oath*, be you moſt ſtrict in making good, or performing your promiſes. And that I conceive to bee the pitch to which *Chriſt* deſired to raiſe us in this matter, that wee ſhould bee ſo punctuall in performing our *promiſes* to men, that they might not need an *oath* from us, to believe us in any thing, and ſo that we ſhould never *ſwear* at all, or if we did, never have excuſe or pretence to doe ſo. And to conclude this particular, you may mark that *Chriſt* having taken our *fleſh* upon him, the generality of all his *Sermons*, and precepts doe chiefly reſpect our *brethren*, (*meekneſſe, obedience, peaceableneſſe, mercifulneſſe*) and even for the other ſort of precepts, that concern *God*, he is content they ſhould ſometimes give way to theſe duties to our fellow *Chriſtians*, *I will have mercy*, ſaith he, *and not ſacrifice*, *Mat.* 9.13. and in the buſineſſe of the *Sabbath* again, *I will have mercy and not ſacrifice*, *Mat.* 12.17. *i.e.* when both cannot be performed, he prefers the work of *charity*, or *mercy* to our brethren, before the outward duties toward God himſelf.

S. *I muſt now intreat but one favour more*, (*and it is from your own example in that former of* honouring the Parents) *that having not elſewhere as yet explained theſe three Commandements of the firſt Table to me, you will now pleaſe to doe it*, (*with what brevity you pleaſe*, (*as you did even now the fifth Commandement*) *becauſe they be not directly in your way in this place*) *and then I ſhall hope to put all together, and ſhall conceive my ſelfe to have received ſufficient light for the underſtanding of the whole Decalogue. I ſhall ſuppoſe my requeſt granted, and beſeech you to begin with the firſt*, [Thou ſhalt have no other Gods but me, *or* before me.] *What is the generall importance of that precept?*

Of the firſt Commandement.

C. That we muſt acknowledge the *God of Iſrael* to be *God*, and as firmly reſolve, that there is no other God *before*, or *beſide him*.

S. *What is it* to acknowledge *him to be God?*

C. To perform to him thoſe ſeverall parts of duty, which belong from a *creature* to his *God*.

S. *What be they?*

C. I ſhall need but to name them, becauſe they have moſt of them been formerly (and will hereafter on peculiar occaſions bee) explained to you. Such are *Faith, Hope, Love, Fear, Truſt, Honour, Worſhip*, and *Prayer* to him, and that in all the parts of

prayer,

prayer, both in *imploring* his mercy, and the *grateſull acknowledgment* of what hath been received from him; which is proportionable to *ſacrifice*, which always among *Jews* and *Gentiles* was reſolved to be Gods peculiar. And you may obſerve that there is ſuch a *ſympathy* and concent betwixt the *firſt article* in the *Creed*, (and the *firſt Petitions* in the *Lords Prayer*) and this *firſt Commandement*, that the due explication of them (which hereafter I ſhall give you) will be a comment upon this Commandement.

S. *I will then expect till thoſe ſeaſons, and proceed to the* ſecond Commandement; *what is the prime importance of that?* *Of the ſecond Commandement.*

C. It is the *arming* and *fortifying* our hearts againſt all other *rivals*, that may poſſibly interpoſe to divert that *honour*, and *worſhip* that are due from us to *God onely*. The *Heathen* world by that ſnare to the eye, that tempting bait of *Images*, and ſome *carnalities* that were ordinarily annext to the uſe of them, were brought to the worſhipping of a many *falſe*, or *no Gods*, and ſome of them the baſeſt meaneſt creatures in the world. The *Jews* contrarily were diſciplined by God to the worſhipping of the *one*, *inviſible*, *infinite Deity*, that had never beene ſeen in any reſemblance, and was therefore ſo to be worſhipt, in a *place*, and a *manner* peculiar to him, and appointed by him. And the making of *Images* at that time being generally by the *Gentiles* deſigned to be *worſhipt*, and the *danger* being very great, that the *Iews* would be corrupted by them, (though when that danger was not obſervable, they were not onely counted lawfull to be made, but ſet up ſometimes by Gods owne appointment; as the *pictures* of the *Cherubim*, *&c.*) this being eminently true of the *graven* or *molten Images* (which were by their ceremonies of *conſecration* conceived to become the *bodies* of their *Gods* inſpirited by them) *they* were ſtrictly forbidden by God, and the laſt of them that of *embоſſed Images*, became (as it is thought) unlawfull to a *Iew*, either to *make*, or to *have*, or to *bow* in their preſence, though they did not perform any *worſhip* to them. And although that great ſtrictneſſe did not extend to all, or any of the other *Nations*, and conſequently not to us *Chriſtians*, yet *Gods jealouſie* of a rivall, being a thing, wherein all mankinde are concerned, eſpecially *Chriſtians*, the performance of any *Divine worſhip* to any creature in the world, and the very uſe of any other thing, in the *ſer-*

vice of God, which is by others worshipped, and by which wee are in any eminent danger to be corrupted, is to bee conceived forbidden to all *Christians* by the force of that *Commandement*. So also all that vilenesse, and filthinesse, which was wont to bee used in their *idoll-feasts*; (which hath been the subject of * another *Discourse*.) Beside this *negative* part of the *Commandement*, other particulars there are to which the *affirmative* part extends, as that *bowing down, adoration*, or *bodily worship* is due from us to the one true *God*, (though not to those *idoll-false gods*) a tribute peculiarly due to him, which hath made and redeemed our *bodies*, as well as *souls*, and this debt must in any reason be paid to him; and the *worshipping of God in spirit and in truth, Iohn* 4. 23. (which is onely set in opposition to the worshipping on *that mountain*, and in *Ierusalem, i. e.* to the *Samaritan* and *Iewish* worship) is no way exclusive of, or contrary to this externall *worship* of the *body*, when 'tis bestowed on the one true object, and hath the *fervency*, and sincerity of the *soul* going along with it, for then sure that (even *bodily*) *worship* is performed *in spirit, and in truth*, whatsoever those words signifie; the *spirits*, which we have, not ceasing to be such, when they are yoked, and joined with *bodies*.

* Of *Idolatry*.

Of the fourth Commandement.

S. *What is the importance of the* fourth Commandement?

C. It is a designation of *time*, for the speciall performing of *Gods publick worship*. For the *worship* it self being first setled, the branches together with the *object* of it agreed on, in all reason some *time* should be set apart for the *publick* speciall performance of it; And the *precept* in this matter given to the *Iewes*, although it have somewhat in it *typicall, viz.* the strict *rest* for that whole day, which, as the *Authour* to the *Heb.* c. 4. declares, imported a *rest*, wherein all *Christians* are concerned, the *ceasing* of *our whole life* from our *own works*, i. e. *from sin*, the true meaning of the *Christian Sabbath, Isa.* 58, 13. (and therefore the fourth *Commandement* is interpreted by our *Church Catechisme* to signifie to us the necessity of our *serving God truly all the days of our life:*) and secondly, although being a *positive precept*, given particularly to the *Iews*, it be not punctually in every particular, obligatory to us *Christians* (that live not by their *Laws*) yet will it conclude, from the *equity* of that *command*, many things of use unto

us;

us; As 1. that it is not onely lawfull, but (for a publick community of men) *necessary* to set apart some set times for *Gods service*, and by the same reason some *set places*, *set vestments*, *gestures*, and other the like ceremonies, such as may best both *comply with*, and *help*, *accompany*, and *heighten* our *spirituall* performances unto God; 2. That what is thus set apart to *Gods* use, is said to be *sanctified* or *hallowed*, *i. e.* to have a [a] *separate* respect due to it, such, as that it must not ordinarily be mixed with *profane* and *common* uses, which is also the importance of the *Rest* joyned with the *hallowing*, the not mixing our *worldly* employments with our divine performances. 3. That the *remembrance* of Gods speciall mercies, is a fit *hint* or occasion to pitch upon some *day*, or *time*, or *place*, &c. in relation thereto, and thus to discriminate it from others. Such was the *Creation* of the world, mentioned there, and the *resurrection* of Christ in the Christian Church, and yet this latter not appointed to *supplant* or swallow up the former, but onely, as it deserved of us *Christians*, to be preferr'd before it, as for some hundreds of years in the *ancient Church*, the [b] *Iewish Sabbath* was retained, in (a great part, at least, of) the Christian Church, together with the *Lords day*, and the services proportioned to them both, but the latter preferr'd before the former; and if in every *week*, or *moneth*, or *yeer*, we should set some time apart to commemorate Gods mercy in the *Creation*, and all his other acts of gracious *providence* belonging to our *preservation*, it would be no superstition, but an act of piety, in any single *Christian*, or (if authority should think good) in any publike *society* of them: so likewise the *birth*, *passion*, *ascension* of Christ, the *descent* of the Spirit, the *birth* or *martyrdome* of the Apostles, and Saints of Scripture, and any remarkable temporall *deliverance*, or (by proportion also) any matter of *humiliation*, any *sinne*, or judgement on a Kingdome, &c. will by the example of God himselfe (both in that *fourth Commandement*, and in other *feasts* and *fasts* prescribed by him) bee resolved on to bee fit seasons and opportunities to consecrate some considerable

[a] So διεχωρίσθησαν, *Eccl.* 33. 8. is set to signifie that holy separate state bestowed ἐν γνώσει κυρίου, in or by Gods knowledg, on one day above another, according to the notion of the He. קדש both for hallowing and separating.

[b] τὸ σάββατον καὶ τὴν κυριακὴν ἑορτάζετε, ὅτι τὸ μὲν δημιουργίας ἐστιν ὑπόμνημα, ἡ δὲ ἀναστάσεως, *Clem. Con.* 7. 24. & *l.* 8. 33. & 67. So *Asterius hom: de repud:* calls it καλὴν συνωρίδα τοῦ σαββάτου καὶ τῆς κυριακῆς, *Greg. Nyssen.* ἡμέρας ἀδελφάς, and therefore saith *Balsamon*, παρὰ τῶν ἁγίων πατέρων ἐξισώθησαν δι' ὅλου χέδον ταῖς κυριακαῖς τὰ σάββατα.

part of our time, (yea, and of our wealth also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the Apostles and succeeding *Church* of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some *uniform* way, at such *set times*, in such *set places*, of the worship of God; and that they have so done, appears, both by some mentions of the *Lords day* in holy *Scripture*, and by the constant *suffrage* of the Fathers of the Church since that time, which is a sufficient obligation on all *Christians* to a due, constant, diligent observation of it, over and above that of the *fourth Commandement*.

S. *How is the time thus set apart to be imployed?*

C. To the *practice* and *advancement* of *piety*, in *private* and in *publike*; in *private*, to *private reading*, *prayer*, *thanksgiving*, *meditation*, *&c.* in *publike*, to *publike exercise* of the same, *publike reading*, *prayer*, *preaching*, *instructing* of *youth* (by the hand of the lawfull *Minister*, authorized to be a *publike* person, both from *God* to *us*, and from *us* to *God*) together with the use of the *Sacraments*, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due *care*, *reverence* and *zeal*, *not slightly*, or *formally*, or *profanely*, but so, as will best tend to the encrease of *piety* and *charity*, to the *benefit*, not ensnaring of mankinde, the *Sabbath* (and all such institutions) *being made for man*, from whence it follows, *that the sonne of man*, i. e. *every man*, but especially (after Christs compleating of those *types*, and abolishing those *ceremonies*) the *Christian is Lord of the Sabbath*, *i. e.* is not so *enslaved* to it, but that he hath *power* over it, to do what is most to his other *Christian* ends of *charity*, *mercy*, *&c.* on that day. I should spend a larger time on this *Commandement*, to give you a distinct apprehension of it, and to enforce the *duties* of the *day* (as they now belong to us) more earnestly, but that it comes in with some violence in this place, and therefore I shall adde no more of it.

Of Festivities.

S. *I am well satisfyed with that proportion which you have afforded me, and should here conclude your trouble, had not the mention of the days of the Birth, Passion, and Ascension of Christ, and of the Births and Martyrdomes of the Apostles, and Saints of Scripture, made it a little necessary for me to require your assistance*

and

& direction in that matter, to tel me whether you think it first lawfull, and then either commendable, or necessary to retain such Festivities in the Church, or indeed any, besides that of the Lords day already insisted on.

C. That the observation of such other *Festivities* is *lawful*, I shal first make appear to you; And that I may doe it the more fully, I shall fasten upon some one of them (by analogy with which the rest will also be concluded) and it shall bee the first and the principall, that of the *Nativity of Christ*.

And to vindicate the lawfulnesse of that observation against gain-sayers, I shall think my self obliged to cleare this proposition, That the *celebration* and *commemoration* of the *birth* of *Christ* is under no *morall* or Christian *prejudice*, is no way contrary but altogether agreeable to the Doctrine of the *New Testament*, and the frame of *Christian Religion*. Of Christmas.

S. *That you may do this, I shall mention to you in order the prejudices which it is conceived to be under.* 1. *The Riot which is commonly used in the celebrating of this Festivity.* 2. *The sinne of Will-worship.* 3. *Of superstition in the beginning and continuing of it. Will you begin first with the first of these?*

C. I will, and first acknowledge to you, that all *riot* or *excesse* is a sinne, and that farre greater, and more culpable in a *Christian* then in any man else, particularly then in the *Iew*, whose promises of an earthly plenty are not neer so contrary, and unreconcileable with *corporeall excesses*, as are those spirituall joyes [illegible] which are the Christians eminent (if not onely) portion both in [illegible] another life. But then 2^ly. Tis as certain that *Festivities* are very separable from *riot* or *luxury* in a Christian Commonwealth. The *heathen feasts* and *sacrifices* had little else in them; *gluttony and drunkennesse* being the prescribed *worship* and *way* of approving themselves to some of their *idoll-gods*, and *uncleannesse* the deligne of others, if not openly in their Temples, yet *secretly* in their recesses, and *mysteries*, and so both sorts recommended to them, under the opinion of *piety* and *holinesse*. But the *Christian Festivall* being wholly made up of *Christian* dainties, (*Christian instruction, Prayers, Thanksgiving*, and *Almes*, and not feeding corporally, save in the *Sacrament* onely) is perfectly free from having any degree of *luxury* or excesse *intrinsecal* or *essentiall* to it. As for the customary *hospitality*,

ſpitality, or good *cheer* of thoſe ſeaſons. That, (though it be a decent attendant on the *Feſtivity*) is not yet of the *eſſence* or ſubſtance of it, and therefore the *exceſſes* and vices of men, which alſo are but occaſioned at moſt, and not cauſed by that good cheer, are not in any equity imputable to that, much leſſe to the *Feſtivity* it ſelf; The *prayers* and *praiſes* on that day (wherein the *Feſtivity* conſiſts) being ſurely free from the guilt of ſo much as of occaſioning that *riot*. And indeed what uſe would there be of *Laws* or Magiſtrates, if it were not in their power (without utter aboliſhing the *Feſtivity*) to reform ſuch *exceſſes* as theſe? Mean while, it is every mans duty to take all care to remove this *ſcandall*, and purge this duty from ſuch *blemiſhes* as theſe, to be moſt ſtrictly temperate at ſuch times wherein Chriſt entred the world to bring all purity into it: and then this will ceaſe to be an objection, if as yet it be one.

S. *This firſt prejudice hath been eaſily removed by you, pleaſe you to proceed now to the ſecond, the charge of Wil-worſhip that lyes on it?*

C. This charge is wholly a *miſtake*, whether you reſpect thoſe which now *obſerve*, or thoſe which *firſt inſtituted* this *Feſtivity*. In thoſe which now retain that uſage, and obſerve it in obedience to the *Canons* of the Church, and no otherwiſe, it proceeds from that *morall principle* of *obedience* to *ſuperiours*, which is a duty owing to the *fift Commandement* of the law, as immediately and directly, as *chaſtity* is to the *ſeventh*. And for thoſe who *firſt inſtituted* it, without any precedent command from others (and ſo are the onely perſons in whom it can poſſibly be called *wil-worſhip*) they will be alſo very farre from any *fault* or guilt derivable from hence; It being clear that even among the *Iewes* ſome *feaſts* have been inſtituted by themſelves without any *command of God*, the *feaſt* of *Purim* in the book of *Heſter*, and the *feaſt* of *Dedication*, 1 *Mac.* 4. 59. and the latter of them uſed in Chriſts time in the *New Teſtament*, and approved by Chriſts *preſence* at it. And ſo the *third* and *ſixt houres* of prayer were received onely by *Iewiſh* cuſtome or law of their own, not of Gods enacting, and yet are obſerved by the *Apoſtles*, *Acts* 2. 15. & 3. 1. & 10. 9. And indeed the caſe is cleare, that any thing of this nature, of *free will offerings*, &c. is likely to to bee the more, not the leſſe acceptable for being voluntary.

[a] See Tr: of Wil-worſhip.

S. *What ſay you then to the third prejudice, that of Superſtition?*

C. That

C. That is a calumny also. For if the word *superstition* be taken in the propriety of the notion either of the *Greek* or *Latine*, for the *worshipping* of [b] *damons*, or the souls of *dead men*; then can it not without blasphemy (and making our God and our Christ (which alone are worshipt in that *festivity*) a *damon*, or spirit of a meer *dead man*) be affixt to this institution; Or if it be taken *improperly*, and abusively for the placing of that *sanctity* in such days or *performances* which belongs not to them, then will not this bee any way applyable to the observation of this day: For the *Birth of Christ* (the businesse and the occasion of this *Festivity*) is certainly a mercy of such a quality (whether we consider our own *wants*, or the no other way imaginable to *repair* them, or whether the strangenesse of this way, or the *goodnesse* united to the *wisdome* of God in designing it) that it cannot well be over-valued by us, especially when it is affirmed by Christ himself of *Abraham* (the representative of all faithfull Christians, as well as father of all *Iews*) that *he rejoyced to see this his day* of *birth or coming* into the world, with all attending it, *Joh.* 8. 56. And again, when the *Angel* himself expresses it by the title of *good tidings of great joy which shall be to all people*, *Luke* 2. 10. because *this day is born to you a Saviour*, *&c.* and lastly, when (as an essay of that joy) the whole *heavenly hoast*, *vers.* 14. joyn together in the *doxology*, *Glory to God on high*, *&c.* and (as the writer to the *Hebrews* applyes it to this very matter of the time of *Gods bringing Christ into the world*) *All the Angels of* God *worship him*, *Heb.* 1. 6. All which being considered as our *copies* and examples, there will be little reason to fear that a *transcript* taken so farre short of the originall, should have any criminous *excesse* in it; The greater danger is, that we offend on the other side. And secondly, for the services performed on *this day*, they are lookt upon by us, but as they are, as *acceptable* tributes and acknowledgements unto God, in the way (prescribed by him) of *praise* and *thanksgiving*, and so there is no appearance of excesse or superstition in those neither. 3ly. For the *instituting* or setting apart a day for this duty every year, this cannot be an *excesse*, 1. because a duty cannot be performd without the circumstance of time, and that it is a certain set time, tends onely to the securing of the duty of some time against the frailties of men, and disturbances of the world, which might otherwise supplant, and rob it of *all*: and

[a] Δεισιδαιμονία.
[b] *Superstitum cultus.*

2. Becauſe the Angels doing it on the very day of *Chriſts birth*, will not onely be an evidence of the fitneſſe (which is more then lawfulneſſe) of doing it on a ſet day, but withall an *example* to us both to obſerve the duty, and fix the time of performing it. And ſeeing they cannot be imitated by us exactly by our bearing them company on the very *day*, the next and moſt naturall way of endevouring it, is to doe it on the *anniverſary* return of that day. 4. If the ſtrict *abſtaining from the labours* of the ordinary calling on that day, be the thing charged with the exceſſe; the anſwer is clear, that that *Reſt* is agreeable to what God hath appointed on all dayes of Feſtivity and faſting, and ſo proportionable to Gods examples and is alſo in it ſelf abſolutely neceſſary to a day of the *Publick ſervice* of God; the *works* of the calling being unreconcileable with the *ſolemn Aſſemblies*, and *worldly thoughts* very fit to be ceremoniouſly laid aſide, that they may not intrude too rudely, and mix with thoſe *ſervices*. And then what is ſo agreeable to Gods *patterns*, and *proper* and naturall toward ſo good an end, cannot be thought an exceſſe or culpable in that reſpect. 5. For the *ſetting* apart this ſet day the 25. of *December*, (which by ſome is doubted whether it be the day or no, and thence is made guilty of ſtrengthning *men in blindneſſe and ſuperſtition*) I anſwer, 1. that if indeed the day were miſtaken, yet the matter of the miſtake being of no greater moment, then the falſe *calculating* of a day (which were it (once) never ſo accurately ſet, the leaſt ſlip in *Chronology*, or want of exactneſſe in *Calendars* would alter it again) the miſtake will ſure be very pardonable in thoſe, who verily think they are not miſtaken: And as long as thoſe who are ſuppoſed to be in this errour, do perform the buſineſſe of the day as completely and ſubſtantially on a *miſtaken day*, as they could do on the true one (if 'twere revealed infallibly which it were) the excuſe of blameleſſe ignorance will waſh away greater errors then this of the day, ſuppoſing it were an error. But then 2. there is little reaſon to doubt, but that this, which we now obſerve, is the very day. For the teſtimony of Saint *Chry-*

[a] To theſe *Iuſtin Martyr* appeals *Apol.* 2. concerning the place of *Chriſts birth*, ὡς καὶ μαθεῖν δύνασθε ἐκ τῶν ἀπογραφῶν &c. *Sed & Ceuſius conſtat, Tertull. cont. Marc. l.* 4. *c.* 19. *& Pendentibus adhuc recentibus Auguſtianis Cenſibus*, and again, *Cenſum Auguſti fideliſſimum teſtem Dominicæ nativitatis Romana archiva cuſtodiunt.*

at

at Rome, wherein the day is ſet down; affirming that *they* [a] *which knew thoſe records exactly, and that had a long time celebrated it as from an* [b] *ancient Tradition*, had now ſent them knowledge of it. And ſo both the Greek and Latine Churches which had very ſharp contentions about the time of keeping of *Eaſter*, have yet agreed uniformly in this, aſſerting it from the [c] *Tradition of the Church*. In the next place, For the character which *Saint Paul* ſets on the obſervation of days, *Gal.* 4. 10. (and to which the Fathers affix the title of *Superſtition*) I anſwer, that 'tis moſt clear, that that place belongs not at all to *Chriſtian feaſts*. The words there may poſſibly refer to *Iewiſh* feaſts, (as may ſeem probable from the mention of their willingneſſe to be under the Law, *v.* 21.) and then *the days*] will ſignify *Sabbaths*, the *moneths*] *New moneths*, the *times*] their *Anniverſary feaſts*, and the *years*] their *Sabbatick* yeers, *and Iubilees*. And in this interpretation thoſe words will no way præjudge the *Chriſtian feaſts*. For though the *Iewiſh* obſervations were *Feaſts*, like theſe, yet were they not forbidden as feaſts, but onely as *Iewiſh* (now when they were out-dated by Chriſt) and ſo as ill ſymptomes in Chriſtians, intimating their preferring of *Iudaiſm* before *Chriſtianity* and depending on thoſe legall obſervances for *Iuſtification*. But 'tis alſo poſſible that the words to the *Galatians* may referre to *heathen* obſervances, and ſo the mention of the *heatheniſm*, in which they had lived, *v.* 8. doth ſeem to encline them; and Saint *Ambroſe* interprets them accordingly, and then the meaning will bee, that they [d] obſerved *ominous days*, as the Gentiles were wont to do; would not begin any buſineſſe or journey upon ſuch or ſuch [e] days, the day after the Calends or Nones, &c. And theſe again have nothing common with this, or other *Chriſtian Feſtivities*; For on them we may begin any enterpriſe, that is reconcileable with the *devotion* due to the day, and that labour, or travailing is not ſo, 'tis not [f] from any *evill abode*, but from the nature of the employment not very ſutable with the *publick ſervices of the Church*.

[a] παρὰ τῶν ἀκριβῶς ταῦτα εἰδότων καὶ τὴν πόλιν ἐκείνην οἰκούντων παρειλήφαμεν τὴν ἡμέραν, *Chryſ. hom.* in *Nat. ad Antioch.*

[b] Οἱ ἄνωθεν καὶ ἐκ παλαιᾶς παραδόσεως ἡμῖν ἐπιτελοῦντες, &c. *Ib.*

[c] See *Clem. Conſtit. l.* 5. *c.* 13. & *Aug. in. Pſ.* 132. & *de Trin. l.* 4.

[d] This is called αἰσιεῖσθαι τὰς ἡμέρας.

[e] καιροὶ ἀνεξοδικοὶ, & ἀνεκδήμητοι.

[f] *Ominis gratia.*

S. *But is not this Celebration guilty of that, which (if it be not ſuperſtition) hath yet a ſemblance of it, and is cenſured in the Phariſees by Chriſt, viz. the teaching for Doctrines the Commandements of men?*

C. I muſt firſt admoniſh you what is meant by that *Phraſe* [*Teaching*

[a] δόγμα.

ching for Doctrines] It is the affirming that such a thing is [a] *the pleasure*, i. e. *command* or *will* of *God*; and the affirming that of the *commands of men*, is the same crime, as to put the *Kings broad seal* to a deed of my *own*, or his *stampe* and impression on that which is not his *coin*. And thus to pretend a *tradition* of the *Iews*, which was an invention of their owne, to be a *law* of *Gods* enacting, or to set it up against any knowne law of *Gods*, is the crime noted by that phrase; and nothing else, but what shall beare some *analogy* with that. And therefore still this is no way chargeable here, on those that acknowledge this to bee an *Ecclesiasticall institution*, and doe not so much as pretend it to be prescribed by *Christ*, and which seek not thereby to supplant any thing that is appointed by *Christ*, but doe it upon a *christian* occasion, in perfect subordination to, and compliance with all other *morall*, or *christian laws*, or institutions, and this as instrumentall to an end commanded by *Christ*, the *commemorating* of his *birth*, *praising*, and praying to him, and for thus doing pretend not to any higher *authority*, then may appear to belong to it.

S. *You have now sufficiently cleared it from those prejudices which might fasten any ill character upon it; Please you now to proceed to inform me what that authority is by which this Festivity pretends to stand in the church of Christ: For that will be necessary to be superadded to the bare lawfulnesse of it, to render it either necessary or fit to be observed by us.*

C. The *authority* by which it stands in the *whole church*, is that of the *practice* of the *Primitive universall christian church*: Not that we have any certain evidence of the time of its *beginning*, but that the *immemoriall* observation of it, is an argument of the *Primitive*, if not *Apostolick* institution of it; And thus indeed doe the *ancient Fathers*, in their *Homilies* upon that day, speak of it, as of a most *ancient usage*. Thus the very ancient *Authour* of the *constitutions* mentions a day solemnized in remembrance of *Christs birth*; And *Origen*, one of our first Writers, doth not only [b] vindicate that place of *Gal.* 4. from having any thing contrary to the *christian feasts*, (which were ridiculous, if there were none such) but also mentions the [c] *feast* of the *Innocent infants*, (which is now attendant on the *Nativity*, and cannot be imagined ancienter then that) as that which was by the *holy Fathers according to the will*

[b] Against *Cels. l.* 8.

[c] *Hom.* 3. *in Mat.*

of

of God commanded to be for ever celebrated in the church. Soon after him *Saint Cyprian* hath a treatise on this day. And *Ammianus Marcellinus*, speaking of *Julian* the *Apostate*, above 1300 years agoe, mentions it (as his designe to cover his *Apostaticall* intentions) that he went solemnly to the *christians church and worshipped God* on that holy day in* January, *which the christians call Epiphany*, which day being mentioned so anciently, as a known *festivall* of the *christian church*, gives not onely to *that day*, but to Christmas, which that concludes, a far greater *antiquity*, then that time of *Julians*, on occasion of which 'tis there mentioned. And so saith *S. Chrysostome*, that, though till his time the observation of it on *Dec.* 25. was not fixt at *Antioch*, yet from *Rome* over all the *West* it had been so observed from the *most ancient records of christianity*.

* *Feriarum diem quem celebrantes mense Ianuario Christiani Epiphaniam dicitant.*

By this and much more that might be produced, it appears to be at the least an *Ecclesiasticall institution*, very early received over all the *West*, and the far greatest part of *Christendome*, and within 400 years *universally solemnized*; and sure this a very competent *authority* (when withall 'tis so probable, that it may be more, according to a rule of the *Fathers*, *that very ancient and generall usages, whose beginnings are unknown, may be resolved to be of Apostolicall institution or practice*) to oblige the continuance of so *pious* a *solemnity* in the *Church*, according to that of *S. Augustine*, That [a] *all that acknowledge themselves sons of the Church, observe the Festivals of the Church*; (In which number he places [b] this of the *Nativity* in the front) to which 'tis consequent, that they which observe them not, disclaim this *Sonship*, and cast themselves out of this family upon a *temptation* much too slight to own or excuse an act of such *unkindnesse* to themselves, and *ingratitude* to the *Christian Church*, which designed it so much to their advantage. To this head of the ancientnesse of this institution in the *universall Church*, I shall adde but one evidence more, and 'tis this, That as most of the *first* customes or institutions of *Christianity* were taken (by some light change) from the *customes of the Iews*, (*Christs Baptisme* from their *washings* at the *Initiation* of *Iews* and *Proselytes* into the *Temple*, the *Sacrament* of the *Lords Supper* from their *Loaf* and *Cup of Benediction* after Supper, our *Easter*, from their *Passeover*, the *Christian*, from the *Iewish Pentecost*, and many other the like) so 'twas in this matter also. The *beginnings* of

[a] *Recte festa Ecclesiæ colunt qui se Ecclesiæ filios recognoscunt.* Ser. 253. *de Temp.*

[b] *Quotiescunque aut natalem domini &c. celebrare disponitis.* Domin. 1. Advent.

all *moneths*, and *seasons*, and *years*, were kept * *Festivall* among the *Iews*; In like manner the *feast* of the *Dedication* of the *Temple*, the *anniversary commemoration of the beginning* (or *birth* as it were) of that *house* of *God* (as among other people † the *birth-days* of *Cities*, the day wherein the Trench was first cast up, hath usually been solemniz'd. And then as the *Temple* was a *type* of *Christ* (and he said by himself to be *greater then the Temple*, as the *Substance* which the *Temple* foreshadowed, his *flesh* the *wals*, and his *divinity* the *glory* which inhabited it) so are these two, the *type*, & *anti-type*, the *feast* of *Dedication* among them, and the *Nativity* among Christians, most perfectly answerable the one to the other. And proportionably as among them the beginnings or *Calends* of every moneth were kept *holy*, so here 12 days together (one for every *moneth*) are joined to attend the *Calends* or *Nativity* of *Christ*. And all this, as 'tis a fair compliance with Gods institution among the *Iews*, so sure is it an argument of the *antiquity* of the observation that 'tis thus *imitated* from the *Iews*, for that signifies it to have been begun about that great time of *reformation*, before the *Iewish ceremonies* were quite abolished, as the *Ægyptians jewels* were then taken from them, when the *Israelites* departed out of that *land*, and began their journey toward *Canaan*. As for this *particular Church* wherein we live, there is little doubt, but that this *Festivity* is of the same standing with the first plantation of *Christian Religion* among us. If wee reckon that from the conversion of the *Saxons* (to which the name of *English* is properly affixt) 'tis then [a] most clear by the Records of King *Ethelbert*. But if we speak of the *Britains*, then as their *conversion* is much more ancient (and *Tertullians testimony* is clear, that the *British Islands* were converted to *Christianity* before his time) so if there be any truth in that objection which some men have made against the *celebration* of this *Feast* among us, (*viz.* that some *Heathen* usages are retained in it) this will be yet an higher evidence of the *antiquity* of this *Festivall* in this Nation, so far as to render the *Originall*

* See *Targum Hieros.* in *Gen.* 1.14. Where the use of the *Sun and Moon for seasons and days, and years*, is expresst by [*Let them be for the sanctifying by them the beginnings of moneths and years.*]

† *Palilia.*

[a] *Ethelbertus Rex, in fide Catholicâ corroboratus, unàcum Beatâ Reginâ filióque ipsorum Eadbaldo, ac Reverendissimo Præsule Augustino, cæterisque Optimatibus terræ, Solemnitatem Natalis Domini celebravit Cantuariæ, Convocato ibidem Communi Concilio tam Cleri quam populi, 5to Idus Ianuarii.* King *Ethelbert* with his Queen and his son, and *Augustine, &c.* celebrated the solemnity of the birth-day of Christ at *Canterbury*, &c. Sir *Hen. Spelman* in his *Anglic. conc. an. Christi 605.*

of

of it, if not *Apostolicall*, yet very *Primitive*, and neer the [b] *Apostles* age; That being the time of the *conversion* of the *Nation* from *Heathenisme*: and if it were not of the *usage* of this *Festivity* also, 'tis not imaginable, how any *Heathen custome* should come to be adherent to it. This, I suppose, may help to recover this *Festivity* to some competent part of that *Reverence*, which in reason is due to *Christian Antiquity* in point of *ceremony* or *observation* (in a kingdome especially where *common usage* is *Common Law*, the best that any man holds his estate by) and awake us to a more *pious*, *Christian*, *spirituall*, and not to a more *voluptuous*, *carnall*, *Heathenish* observance of it.

[b] An *argument* of this may be taken from the name of this day (in the *ancient Monumēts*) Μιδριντριαδας, *i. e.* Midwinter day. For this will conclude (if the imposition of the *name* were answerable to the *nature* of the season, and if the 25 of *December* (with the *western Church*) be granted to be the day of *Christs birth*) that when that name was first applied to *Christmas* day, the *day* was then not far removed from the *Solstice*, and that by *calculation* must be not long after our *Saviours* time. See *Baron. in Apparat.* and *Bishop Mount.* in his *answer* to him.

I have detained you long on this theme, (and longer then you had reason to expect, when you first proposed your *question* about it) on purpose to shew you the proper *basis* on which this, and other the *Festivals* of the *Church* are fastned, and to *vindicate* them from the little *exceptions*, and *envies* which are raised against them, and by this one *example* to recommend to you that uniform *obedience* which is due from you to the commands of that *Church* wherein you were born, which, of all others in the *Christian* world, hath most adhered to the *universall Church* of the *first* and *purest ages*, which is knowne to have censured and turned out *Aerius* for this (among other *Heresies*) his *opposing* and condemning the *Festivals* of the *Church*. The usefulnesse and advantages of which I shall now no farther enlarge to recommend unto you.

S. *I thank you for what I have, and have no reason to quarrell the length of it;*

You have now gone through that whole work with convenient brevity, the explaining all the Commandements *to me, (save onely those three, which you bid me expect ere long in your farther progresse) both those mentioned by Christ, and those omitted by him, and so you have obliged me beyond your first undertaking: I shall now detain you no longer, but desire you to proceed to the next, the*

sixth

sixth Chapter of S. *Mat. in that* Sermon *on the* Mount, *and consider what first we shall fall upon.*

Lib. III.

Sect. I.

S. *WHat is the first generall aim or designe of this next part of the Sermon beginning c. 6?*

C. The regulating of three *Christian duties*, *Almes-giving*, *Prayer*, and *Fasting*. Three so necessary considerable offices of a *Christian*, that learned *Divines* have resolved them to be the three speciall *Christian Sacrifices*, or [a] *acts of divine worship:* the first out of our *estates:* the second of our *soules*; the third from our *bodies*; which are the three principall parts of a man, every one therefore obliged to pay its *tribute* of acknowledgement to the *Creator*.

[a] Aquinas 2. 2. qu. 85. art. 3. ad. 2.

Of Almes-giving.

S. *I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first, which I see first placed, that of* Almes-giving, *and expect what method you will propose to me as most proper to give mee a clear sight of what* Christ *hath thought fit to represent to me concerning it?*

C. I shall reduce it summarily to these two heads. 1. *A duty supposed.* 2. *A caution interposed* for the regulation of this duty.

S. *What mean you by the* duty supposed?

C. I mean this, that the *duty* of *Almes-giving* here mentioned, is not so much here *commanded* by *Christ*, as presumed and *supposed*, as a *duty* that both the law of *Nature*, and of *Moses*, required of all men (*Heathens* and *Iews*) before, and therefore need not to be commanded by *Christ*; but onely to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirm; so far that he that would not observe it should be unworthy the title of a *Christian*, nay of a *Iew* or *Heathen* man; all *laws* so strictly exacting it of him.

S. *The duty being so necessary, and yet onely toucht on or named here, you may please a little to explain it to me.*

C. I will, by telling you, 1. that it is the same duty (expresst by the

the ſame word) that *mercifulneſſe* is in the *fifth Beatitude*; but then 2. that it ſeemes here to be reſtrained to that one kind of *mercifulneſſe* which conſiſts in *giving*; and that peculiarly of *reliefe corporall* to them that want it, and therefore it will not be pertinent in this place to ſpeak to you of any branch of *mercifulneſſe*, but of that which we ordinarily call *Giving of almes*.

S. *What doe you think fit to tell me of that?*

C. Onely theſe two things, as moſt proper for your direction in this duty, the firſt for the *ſubſtance* of the duty, the ſecond for the moſt convenient *manner* of performing it.

S. *What for the ſubſtance of the duty?*

C. That I am bound by all laws of *Nature*, of *Moſes*, of *Chriſt*, as *God* hath inabled me, to relieve thoſe that are in want, the *hungry*, the *naked*, the *fatherleſſe*, and *widow*, and others deſtitute of worldly ſuccour, the doing of which is called * *pure religion*, or *worſhip*, by *S. Iames*, c. 1. 27. * καθαρὰ θρησκεία.

S. *What directions have you for the moſt convenient* manner *of performing it?*

C. This is one eſpecially (which *S. Paul*, 1 *Cor.* 16. 2. hath given mee occaſion to thinke on) that *every rich man*, or thriving man, every one that either hath conſtant *revenue*, or profitable *trade*, ſhould *lay by him in ſtore as God proſpereth him*, for the uſe of the poor; *dedicating* yearly, or monethly, or weekly, ſuch or ſuch a *proportion* for this purpoſe, and ſeparating it from the reſt of the heap, that it may bee ready for ſuch uſes, as the providence of God ſhall offer to us.

S. *How will this beſt be done?*

C. By a *yearly* valuation of my income, whether of *rents*, or *gains* by trading, and ſetting apart a reaſonable proportion of that, and then dividing that groſſe proportion into as many parts as there be *weeks* in the year: and then every *Lords day* (according to the *Apoſtles* direction) or otherwiſe *weekly*, to put into the poore mans bag, or box, or pocket, ſuch a juſt proportion, which from that time I am to account of, as none of mine, but the *poors propriety*, which I cannot take from them again but by ſtealth, that I ſay not *ſacriledge*. This way of ſetting apart before-hand will bee very uſefull both for the reſiſting of *covetous* thoughts, which will be apt ſtill to intercurre, when objects of *charity* offer

themſelves; and alſo for the having proviſion ready at hand, to give when we would be willing to give, which otherwiſe perhaps would ſometimes be wanting; and the doing this thus *weekly*, will make the ſum thus parted with ſo inſenſible, that we ſhall not miſſe out of our eſtates, what is thus conſecrated.

S. *But I pray what proportion yearly ſhould I thus deſigne?*

C. The exact *proportion*, or *quotum*, I cannot preſcribe you, the *Scripture* having defined nothing in it, but (by commending *liberality*, and voluntary and *chearfull giving*) rather intimating that there is no *ſet proportion* to be defined, but to be left to every mans own breaſt, how to proportion his *free-will offering*: For although one place there be, that ſeems to require all to bee ſet apart for this purpoſe that comes in by way of gain from *Gods* proſpering hand, to wit, that juſt now mentioned, 1 *Cor.* 16. 2. where he appoints that every one ſet apart [a] *treaſuring up whatſoever he hath gained, or thrived, or been proſpered*, (not as wee render it, *as God hath proſpered him*, for 'tis not [b] as] but [c] *whatſoever*]) yet it appears that that was in a peculiar caſe at that time, for the relieving the poor *Chriſtians* at *Jeruſalem*, who were ſo many, and ſo few to relieve them then, that all that could be ſpared, was little enough for the turn; and therefore that can no more make a rule for all other times (unleſſe when there is the *like occaſion* and conjuncture of circumſtances) then the having all *common* then, and bringing all to the *Apoſtles* feet, will be exemplary to us. I ſhall onely for your better direction give you the beſt light I can, which will be by theſe gradations, 1. That the *Jews*, the people of God, were bound by the *Law* to ſet apart *a tenth of all their encreaſe every third year for the uſe of the poor*; Every year you know the *tithe* was paid to the *Prieſt*, but that being done, every *third year* they were to tithe againe, for the *poor*; which was in effect a *thirtieth* part yearly of their encreaſe; for to that proportion (you know) a *tenth* part every third year, being diſtributed into three parts, and each of thoſe three aſſigned to each year, will amount. But then 2. other commands there were given to thoſe *Jews*, concerning the *poor*, as of permitting them to *leaſe* in the field, *lending* them without uſe, reſtoring the pledge before night, and other the like, and all this a *Jew* was *bound* to; he ſinned againſt the *Law*, if he did it not. *This was his* [d] *righteouſneſſe*, *Deut.* 24. 13. i. e. that de-

[a] Θησαυρίζων ὅ,τι ἂν εὐοδώται.
[b] ὡς.
[c] ὅ,τι ἂν.
[d] צדקה

degree of *mercy* which the law required of him, in ſtead of which the *Greek* Tranſlators uſe a word ſignifying * *Almes* or *Pity*, the ſame which is in this place of *Chriſts Sermon*, (and it is farther obſervable, that in this place ſome very ancient *Copies* in ſtead of this word which ſignifies *Almes*, have another word ſignifying [a] *righteouſneſſe*) all which ſignifies ſome degrees of *almes-giving* to bee required by the *Law*, without performance of which a *Iew* cannot be accounted righteous: and ſuch were thoſe *third years tythings*, and the reſt forementioned. But then *thirdly*, beſides this [b] *righteouſnes* of the *Iew*, or that proportion required to his being a *righteous Iew*, there was another higher degree among them, called [c] *Mercy*, or *Goodneſſe*, or *Bounty*, or *Charity*, which, ſay their *Interpreters*, is more then *righteouſneſſe*, [d] *exceſſe or abundance of righteouſneſſe*. Thus ſhall you ſee thoſe two words many times put together, not as *equivalent*, but one a higher degree then the other, *Dan.* 4.27. *Break off thy ſins by* [e] *righteouſneſſe, and thine iniquities by ſhewing* [f] *mercy to the poor*; the *mercy* ſet laſt, as being higheſt. So *Mic.* 6.8. *What doth the Lord require of thee, but to doe* [g] *juſtice, and love* [h] *mercy*? So when the compariſon is made by the Apoſtle, between a [i] *Righteous man*, and a [k] *Good man*, *Rom.* 5.7. the *Good man*, is this *merciſull* minded man, which farre exceedeth the other. By which you ſee, that he that will be a *good*, a *pious*, a *merciſull Iew*, he muſt exceed thoſe terms which by the law the *Iew* was bound to, *i.e.* muſt allow to *pious* uſes much more then the *thirtieth part* of his encreaſe every year: and this law and direction being by God himſelf given to his own people the *Iews*, may deſerve ſo far to be conſidered by us, as it is an evidence of Gods opinion, or judgement then to that his own people. But then *fourthly*, though this be not a *law* now binding us, as not given to us, yet being a law of *charity* and mercy to my poor *neighbour*, which for the ſubſtance of it, is an *eternall law of Nature*, there will be ſmall reaſon for a *Chriſtian* to think himſelf diſengaged from that *quotum* or *proportion*, which even the *Iews* (who were conſidered as in a ſtate of *imperfection*) were obliged to; ſave onely that this is now left to their own *freedome* which was before *commanded*; and 'twere ſhame that a *Chriſtian* thus left to his own *freedome*, ſhould come ſhort of what a *Iew* was brought to by *conſtraint*. But *fifthly*, on the contrary ſide, the *more perfect*

* ἐλεημοσύνη.

a δικαιοσύνην.

b צדקה.

c חסד

d יותרון הטובה *Kimchi.*

e צדקה

f חסד

g צדקה.

h חסד

i δίκαιος.

k ἀγαθὸς.

law of *Christ*, and the *more grace*, and the *more light* (brought into the world by him) requiring *higher perfection* now, then before by *law* was required, (*so that except our righteousnesse exceed theirs, we shall not enter the kingdome of heaven*) may very justly be deemed to require a greater proportion of us now in workes of *mercy*, then of them was then expected. From whence it will bee consequent, *sixthly*, That as our [a] *Righteousnesse must exceed their righteousnesse*, so our [b] *Mercy*, their *mercy*: i. e. that to be a *righteous Christian*, (i. e. such an one as performs what the *law of Christ* requires of him for *almes-giving*) 'tis necessary to set apart much more then a yearly *thirtieth* of his *revenue*, or increase; and to be a *mercifull* or *benigne* or *pious Christian*, much more again then that, is necessary. But then *seventhly*, the *Christian* (as also the *Iewish*) *law* in this matter, doth not so consist in an indivisible point, as that any set proportion can be defined, lower then which would be the *sin of parsimony*, and higher then which the *sinne of prodigality*; but is allowed its latitude, within which it may move higher, or lower, without sinne; yet so as it may on one side bee so *low*, that it will be *un-christian love of money*; and on the other side so *high*, (if it be to the causlesse neglecting, and *exposing* his own children, and family) that it may be wretchlesse *prodigality*: which two extremes being by the help of the former directions avoided, the rule will be, That the more *liberall* we are to them that want, or the more liberall in setting apart for them, to provide them a *plentifull patrimony*, the more acceptable it will bee in the sight of God; and the more liberally rewarded: according to that of the *Apostle*, 2 Cor. 9. 6. *He that soweth bountifully, shall reap bountifully*: by which I conceive is meant not onely Gods abundant retributions of *Glory* in another world, but even his payments of [c] *temporall plenty here*, to those who have been willing to make that *christian* use of that earthly talent committed to their *Stewarding*.

a צדקה

b חסד

c Μουνογενὴς δὲ ναῖς σώζοι πατρώϊον οἶκον Φέρβεμεν, ὡς γὰρ πλοῦτος ἀέξεται ἐν μεγαροῖσι, Ῥεῖα δέκεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον. Hesiod. l. 1.

S. *Doe you believe, that liberality to the poor is likely to receive any such reward in this life? The reason of my question is, because if there were any ground for the affirmative, I should conceive it a most convincing motive to all, even the most worldly-minded men, to* cast their bread *thus* upon the waters; *if it should return to them again in this life with encrease. Liberality being a thing pleasant*

and

and delightfull even to fleſh and bloud, to the moſt covetous minded man; and nothing imaginable to deterre any from the practice of ſo lovely a duty, were it not for the fear of diminiſhing our ſtore, or bringing our ſelves to want by that means. I ſhall therefore in great earneſt deſire to hear your opinion in that point?

C. I make no doubt of this truth, that *mercifulneſſe*, and *chriſtian liberality* is the ſureſt way to plenty and contentment in this life; ſo far from ever being a [a] means of impoveriſhing any, that it is moſt conſtantly (when exerciſed as it ought) [b] a meanes of enriching them. And that you may not think this a phanſie or ſpeculation, or groundleſſe confidence in me, I ſhall tell you, that I conceive there is not any one thing (temporall) for which there are ſo many clear evident promiſes in the *Scripture* as this. For the giving you ground of faith in this, I will name you ſome. And a foundation I ſhall lay, *Deut.* 26. 11. where there is by God preſcribed a form of prayer to be uſed by him that *hath made an end of tything all the tythe of his encreaſe the third yeare*, i. e. that hath paid the poor their patrimony, (as appeares by the reſt of the verſe, and which till it be done, the *third years tything* is not made *an end of.*) And the form preſcribed gives the man that hath ſo done, liberty and priviledge of claim and challenge to all kinde of *earthly bleſſings*, v. 13. *Then thou ſhalt ſay before the Lord thy God, I have given to the ſtranger*, to the *fatherleſſe*, &c. And thereupon, *v.* 15. *Look down from heaven and bleſſe thy people* Iſrael, *and the land which thou haſt given us, a land flowing with milk and honey.* The mention of the milk and honey, and affluence, is an interpretation what that *bleſſing* is, which is there prayed for ſo confidently; to wit, *temporall plenty* here; and Gods preſcribing this forme of prayer is argument enough, that God will grant it to him, *i. e.* to every one that having performed this *condition*, doth humbly in prayer require the performance of ſuch *promiſe*. Only by the way, theſe two things muſt goe together inſeparably, *performance* of the *condition*, and then *prayer* to God. According to that of the blind man in the *Goſpel*, that whoſoever is a *worſhipper of God, and doth his will, him he heareth.* Other places fit to be ſuperſtructed on this

[a] Τίς ἐκ τοῦ μεταδιδόναι τοῖς φίλοις ἐγένετο πένης; who was ever made poor by bounty to his neighbours? *Iulian. in fragm. p.* 572.

[b] Ἀπεσώθη μοι πάλιν ὁ κλῆρος τῆς πίτυδος ἐχόμενος ἀλλων βιαίως ἐκ βραχέων ὧν εἶχον ἀναλίσκοντι τοῖς δεομένοις. His patrimony which was violently detained from him, was yet preſerved entire to him upon his liberality to them that wanted, out of the ſmall poſſeſſions which he had. *Ib.*

you have in the *Psalmes of David*, Psal. 41. 1. *Blessed is he that considereth the poor and needy*; And what kinde of *blessing* this is, appears by the context, *The Lord will deliver him, preserve him, keep him alive, blesse him on the earth, &c.* And besides others, one remarkable place that book affords, *Psal.* 37. 25. *I have been young, and now am old, yet saw I never the righteous forsaken, nor his seed begging bread.* What is meant by the *righteous* there, will be evident, if you advise with *v.* 21. The *Righteous sheweth mercy and giveth*, and *v.* 26. *The Righteous is ever* (or *all the day*) *mercifull and lendeth.* His *liberality* is supposed such and so continuall (*all the day mercifull*) that one would think it enough to exhaust his patrimony, to bring him, at least his posterity, to want and beggery; and yet in all *Davids* observation, he had found by experience, (so farre as to make an *Aphorisme* of it) that none were ever brought to *want* by that *means*; but as it follows for confirmation of this truth, *v.* 26. *His seed is blessed*; his posterity are as prosperous, as if their father had digged through the mine into hell (where the *Poets* thought [a] *riches* dwelt) to fetch out treasure for them. Where although the rule doe not necessarily hold so far, that no other means can make a *mercifull* man poor, (for perhaps negligence, suretiship, some other sin lived in and bringing a curse upon him, may; and *mercifulnesse* not prove antidote sufficient to secure him against all other poison) yet thus far it doth in *Davids* observation hold, 1. That *that* never brings any man to want; (what ever else may, *that* will not;) 2. That it is an ordinary meanes to help to more wealth, to enrich the *posterity*, to bestow temporall blessings on them; A benigne favourable influence this hath upon all that belongs to him. And this (which *David* mentions as an *Aphorisme* of his own observation) I believe I might extend to all ages, and challenge any *Historian* of past, or *Observator* of present times, to give one instance (out of his knowledge to the contrary) of any *Christian almes-giver* that ever brought himself or his posterity to want (nay, that did not thrive and prosper the better) by that means. Some notable examples I have known in my time for the confirming what I now say, but could never yet hear of any to the contrary. To these I shall adde a few places of testimony also out of the *Proverbs* of *Solomon*, 11. 24. *There is that scattereth and yet encreaseth*, i. e. One sort of *scatterers* there is, that

[a] πλοῦτος, *Pluto.*

that *encreaseth* by *scattering*; and there is no cause of doubt but that the *mercifull* is this kind of *scatterer*, which farther appears by the opposition in the rest of the verse, *There is that withholdeth more then is meet, and it tendeth to poverty*. It is indeed a strange thing, that *scattering* should be a means of *encreasing*; (*giving*, of *having*) and *withholding*, of *poverty*; (keeping, of not having) but when 'tis considered how all *temporall* plenty is of *Gods* disposing, how by his blessing, and *opening his hand, all things are filled with plenteousnesse*; and by his withdrawing his auspicious influence, all things become improsperous, moulter and crumble into nothing, there will be small difficulty in believing *Gods promise* for such kinde of difficulties, as these. Besides, the following verses make it farther clear, that it belongs to this matter, *v.* 25. *The liberall soul shall be made fat*, and he *that watereth shall be watered also himself*. And *selling of corn* being an act of *liberality*, *v.* 26. in opposition to him that *withholdeth it*, it follows, *Blessing shall be upon his head*, and *v.* 28. *The righteous*, i. e. the liberall again. (as opposite to him that trusteth in riches) *shall flourish as a branch*, i. e. be very prosperous. And though it follow in the last verse, *that the righteous shall be recompensed on the earth*; i. e. meet with *afflictions* and punishments here, yet is that common state of good men reconcileable with *temporall* blessings here, as may appear, *Mark* 10. 30. *he shall have an hundred fold more in this life, houses, &c.* but this *with persecutions*, the *Christians* portion, along with them. So again, *Prov.* 13. 22. *A good man leaveth his inheritance to his childrens children*. Where if the *good man* be the same that is meant by that phrase, *Rom.* 5. 7. it will be distinctly pertinent to this matter, (and so the context would inforce, in the following words, *and the wealth of the sinner is laid up for the just*;) but if it be a more generall word, yet then also this of the *mercifull* will bee *contained under* it. So again, *Prov.* 14. 21. *He that hath mercy on the poor, happy is he*. So 19. 7. *He that hath pity on the poor, lendeth to the Lord*: the *Vulgar* read it [*lendeth unto the Lord upon use*] (as *Job* 4. 9. where 'tis said of the liberall almes-giver, that hee *lays up a good treasure for himselfe*, the word which wee render * *treasure*, signifies a sum of money put out to use) *and that which he hath given will he pay him again*, and (it being lent upon *use*) pay him with *use*, and interest also. On occasion of which place

* θέμα.

place I remember an ancient ſtory in *Cedrenus* (how true I know not) of a *Iew*, as ancient, ſaith he, as King *Hezekiahs* time, that having read this place and weighed it, reſolved to try whether *God* would be as good as his word, Gave all that hee had, but two pieces of ſilver, to the poor, and then waited and expected to ſee it come again; but being not preſently anſwered in that expectation, grew angry, and went up to *Jeruſalem*, to expoſtulate with *God* for cheating him by this unperformed promiſe. The ſtory goes on, that he going on his way, found two men a ſtriving, engaged in an unreconcileable quarrell, about a ſtone, that both, walking together, had found in the way, and ſo had both equall right to it, but (being but one, and not capable of being divided) could not both enjoy; and therefore to make them friends, hee having two pieces of ſilver, doth upon contract divide them betwixt the pretenders, and hath the ſtone in exchange from them; having it, he goes on his journey, and coming to *Jeruſalem* ſhews it the Goldſmith, who tels him that it was a jewell of great value, being a ſtone faln and loſt out of the high Prieſts *Ephod*, to whom if he carried it, he ſhould certainly receive a great reward; he did ſo, and accordingly it proved; the high *Prieſt* took it of him, gave him a great reward, but withall a boxe on the eare, bidding him *truſt God the next time.* The ſtory if true, is an inſtance of the matter in hand; if not, yet an embleme or picture of it. So again, *Prov.22.9. He that hath a bountifull eye ſhall be bleſſed, for he giveth of his bread to the poor.* Where the affirmative promiſe is moſt punctuall, and the reaſon to confirm it moſt remarkable, being but the repetition of the thing it ſelf, (as principles are fain to be proved by themſelves) the *bountiful* minded man ſhal be bleſſed, why? becauſe he is *bountifull*, *i. e.* no other argument is needfull to prove it but this; the promiſe, infallible promiſe belonging peculiarly to ſuch. And *Prov.28.27. He that giveth to the poor, ſhall not lack*; A moſt definitive large ſtyle of promiſe, from whence no exception is imaginable, if we had but *faith* to depend upon it. And leſt you ſhould think that this referred onely to the ſtate of the *Iews* under the *Old Teſtament*, and belonged not at all to us *Chriſtians*, you may *firſt* obſerve that theſe *Proverbs* of *Solomon* are not truths peculiar to that ſtate, but extenſive even to us *Chriſtians*; and more peculiarly to *faithfull Chriſtians*, then to them, many of them.

them. 2. That in the *Goſpel* one place there is that repeats in ſenſe one part of one of theſe places, that of 19. 17. [*He that giveth to the poor, lendeth to the Lord,*] to wit, *Mat.* 25. 43. [*In as much as ye did it to one of theſe, you did it unto me.*] And then why may not the latter part belong to us alſo? 3. One plain promiſe of temporall things there is in the Goſpel alſo to thoſe that part with any of their goods for Chriſts *ſake*, (and ſuch ſure are the *Chriſtian Almes-givers* that doe it in obedience to Chriſts law, and charity to fellow *Chriſtians*) *Mat.* 19. 29. and that in a generall unlimited ſtyle, excluding all exception, *Mark* 10. 30. *There is no man that hath left houſe, or brethren, &c. and lands, i. e.* worldly goods, but *he ſhall receive an hundred fold in this time* (this firſt lower harveſt, this ſeaſon of retributions) *houſes, &c. i. e. temporall* bleſſings here, and then over and above in another world, *everlaſting life*. Onely with a mixture of *perſecutions*, as *Saint Mark* (or *Saint Peter*, who had asked the queſtion, which occaſioned this ſpeech of Chriſts, and whoſe *Amanuenſis Saint Mark* was) hath it; As before I told you that *Prov.* 11. 31. after all thoſe temporall promiſes to the *Almes-giver*, it is added, *He ſhall be recompenſed*, or receive *his portion of afflictions in the earth*. By all theſe teſtimonies from the *Word* of God, both in the New and Old Teſtament, I conceive this doctrine as clear as any in the Scripture, That the promiſe of temporall plenty to the liberall is ſo diſtinct and infallible, that it can be no leſſe then 1. A very groſſe *ignorance* of plain Scripture not to obſerve it; and 2. An act of arrant *infidelity* not to beleeve it. Which I take to be the meaning of thoſe words, *Luke* 6. 35. *Love your enemies*, to wit, thoſe which will never *repay* you thoſe expreſſions of love, mention'd *verſ.* 34. and *doe good*, and *lend* (even to them, from whom you ſo little expect any retributions) *diſtruſting nothing* (ſo the [a] Greek ſignifies; *doubting, fearing, diſtruſting* nothing: as *Eccleſ.* 22. 22. [b] *feare not*, and *chap.* 27. 21. *is* [c] *without hope*, & 2 *Mac.* 9. 18. [d] *deſpairing*, and in all the Bible in no other ſenſe, but that of *diſtruſt* and *deſpair*) or *making no doubt*, but that God will repay thee, though he to whom thou giveſt, doe not; at leaſt *never fearing* that God will ſuffer thee to be the poorer for want of that, which in obedience to him, and dependence on his promiſes is thus liberally laid out by thee. Agreeable to which is that *Apoſtolicall* ſaying

ἐν καιρῷ τούτῳ.

[a] μηδὲν ἀπελπίζοντες.
[b] μὴ ἀπελπίσῃς.
[c] ἀπέλπισεν.
[d] ἀπελπίσας.

[a] οὐ διςάσεις δοῦναι, οὐδὲ δίδους γογγύσεις, παντὶ αἰτοῦντι σε δίδου.
[b] οὐ διςάζειν.
[c] οὐ γογγύζειν.
[d] μηδὲν ἀπελπίζειν.

of *Barnabas* in his Epistle, [a] *Make no doubt to give, neither murmure when thou hast given, give to every one that asketh thee*, where [b] [*not doubting*] before [*giving*,] and [*not murmuring*] after it, is a paraphrase of the phrase, which I render [c] *distrusting nothing* in *Saint Luke*.) And thirdly, it is a strange (*unreasonable* as well as) *unchristian* sinne, not to practise a duty, which is in its own nature so *amiable*, so agreeable to our humour and disposition, as we are men, that to him that believes, and so rests secure of this one particular [*that hee shall not be the poorer, for what he parts with on these terms*] there is not the least objection or temptation imaginable against it, though even the covetous man himself were allowed to be the objector.

S. *I cannot but acknowledge the truth of your premises, and reasonablenesse of the conclusion from them, and onely marvell what artifice the Devill hath gotten to ensnare men by, and keep them from doing that which is so agreeable to their humours and dispositions, even as they are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the due practise of it.*

I shall presume you have no more necessary to be added to the explication of the duty here supposed [*and thou* when thou doest alms:] *I shall call you from thence to the second particular mentioned, The* Caution interposed, *and desire to know what that is?*

Of vain-glory.

C. The Caution is, that *we doe not our almes to be seen of men*; or use any meanes in the doing of them, to *have glory of men*; to be praised or commended by them. For this is an infirmity very ordinarily insinuating it self in our best actions, to blast and defame them in the eyes of God; every man being apt to desire to be better thought of by man for the performance of this duty; especially if he be an *exceeder* in it.

S. *But were we not commanded before, that our* light should shine before men? *What is that but to doe our good works so, that men might* see *them?*

C. To this I shall answer, 1. By telling you that the performance of duties to God may be either publick or private; the one in the *congregation*, the other in the *closet*; the former ought to be as *publike* as it may, that so it may be more *exemplary*, and tend more to the glorifying of God; and to that the shining of our

light

light belongs: the *ſecond*, as *private* as it may, to approve our ſelvs the more to God, and to demonſtrate that it is onely our *Love* and obedience to him, and not our deſire of the praiſe of men, that moves us to do what we do. And to this ſecond ſort of performances this caution here pertains. And though this be more illuſtriouſly obſervable in the two following duties of *prayer* and *faſting*, yet will it hold in ſome meaſure in this alſo; the Church being deſigned for giving alſo, and every Chriſtian anciently wont to bring ſomewhat to the *Corban* every time he came to Church, a remainder of which cuſtome we have ſtill in the *offertory* at the Sacrament. 2. That there is great difference betwixt *doing our good works ſo, that men may ſee them*, and *doing them to be ſeen of men*; and again, between *doing them ſo before men, that they may ſee, and glorify our Father in heaven*, and *that we may have glory of men*. The former, if it have not the latter to blaſt it (and if it be truly ſo, it excludes the latter) is onely a Chriſtian charitable care, that my good actions may be exemplary to others; the *ſecond*, that they may be matter of reputation to my ſelf: The *former* reſpects onely Gods glory, and not mine own; the *ſecond* mine own vain aiery credit here, and not (or more then) the praiſe or *glory of God*. The firſt is a moſt divine Chriſtian act, an expreſſion of great love of God, and deſire to propagate his Kingdome; of great love of my brother, and deſire to make all others as good as my ſelf, by ſetting them ſuch copies on purpoſe to tranſcribe; the *ſecond* is an evidence of great paſſion and ſelfe-love, and impatience of having our reward put off to ſo long a date, as the reverſion in another world; And conſequently theſe two are very different, and accordingly are moſt diverſly rewarded; the *firſt*, with a great degree of glory, for the *glory* we have brought to Gods name; the *ſecond* ſo odious in the ſight of God, that even our almes-giving, or beſt actions, are eaten through by this meanes (and ſmitten as the gourd with the worm) and come to nothing, finde no reward in another world; the little *reputation* gotten here and affected by us, muſt ſerve our turnes as the onely reward we are to hope for; which ſhews the unhappineſſe and folly of this ſinne of *vain-glory*, it robs us of all the reward that our moſt eſteemable, acceptable, free-will-offerings, our works of mercy can hope for from God.

S. *Is this deſire to be ſeen, and have glory of men a ſin, or no?*

C. A sinne surely it is, as a *deflexion* to the creature; and if it be the *principall* motive of our actions, then a *wasting* sinne; unreconcileable with *charity*, or the favour of God, (for it seems the *praise of men* rules in us, and not the *love of God*) but if the *love of God* be the principle, or prime mover of our actions, and this other of the *desire to be seen of men*, doe onely steale in, as a secundary carnall interest of our own; then, though it be a sinne still, and such an one, as will *deprive* us of all future reward of that good work, to which it is adherent, yet through Gods mercy in Christ and his equitable interpretation of our infirmities, it will not prevail so farre, as to separate between God and us eternally, or to cast us out of his favour; this I conceive may bee concluded by analogy from that hard place of *Saint Paul*, 1 *Cor.* 3. 12. or at least explained by that place, and used as an example, whereby that which is there said, (being of a larger extent, and belonging first to matters of doctrine, then to many other things) may be illustrated. The *foundation* being once laid, *i. e. Iesus Christ*, (he being set the principle of all our actions, the faith *in*, and love *of* him being deepest grounded in our hearts) superstructures on this, are either of *pure* substantiall metall, which will beare the test, or triall, or judgement of God, (for *that* is meant by [the *day*] which word in all languages almost signifies *judgment*) when done without this mixture of *drosse* or hypocrisie; or else of a baser sort, having more of alloy in it, which will not hold out the tryall, but will perish in the *fire*, when they are brought to it for tryall, such are these almes-givings (and the like) of ours, which have this desire of *vain-glory* mixed with them. The former of these works, *as gold, &c.* (not consumable by the *fire*) abide the tryall, and are *rewarded*, *v.* 14. the latter like *wood*, &c. (combustible matter) perish in the fire, or tryall, are burnt, *v.* 15. cannot bee accounted to him for reward; and so all those good deeds of his are *lost*, come to nothing, (eaten through with that canker of *vain-glory*) this [a] *mulct* or *punishment* lies upon him for this fault, but yet the foundation remaining still firm, the faith and love of God in his heart, *he himself shall be* [b] *saved, or escape*; shall not himself be burnt, though his works are; *yet so* [a] *as by fire*, or *through*, or *out of fire*; as one that being in the midst of a fire, hath his very clothes burnt from his back, and escapes onely with his life; these tainted works of his are lost, but himself *escapes*, naked

[a] ζημιωθήσεται.
[b] σωθήσεται.
[c] ὡς διὰ πυρὸς.

naked and bare, to bee one of the *Nethinim*, as it were, or *door-keepers* in the *houſe* (the *Kingdome*) *of God*; Mean while this favour which he findes, that is thus guilty of this blaſting ſinne, will give him but little encouragement, or comfort to indulge to it, when he knows, that when 'tis the chief in his heart, (the principle of his actions, or ſuperiour to the *love of God* in him) 'tis then an act of arrant *infidelity*, and little mercy to be expected then; and even when it comes in, but as a ſecondary, (appendent to his good deeds done out of a right principle) 'tis yet then a means to deprive him of all the reward or benefit of his beſt actions, his *Almes-giving*, prayer, and faſting, yea, and brings him low, to a very ſad eſtate here, and to a (comparatively) mean one hereafter; all which hee that will adventure for a little paultry praiſe, that meer blaſt and winde, and breath of ſinfull men, is ſure very ill adviſed.

S. *This being ſo unhappy a ſin, and yet ſo hardly gotten out of us, what meanes can you direct me to, to prevent it?*

C. 1. A *conſideration* of the price it coſts us, [*Yee have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and ſo none behinde in another world. 2. A *reſolution* before-hand never to make my good deed more publick then the circumſtances (neceſſarily attending the preſent occaſion) extort from me. If I doe every good deed in the ſeaſon and place that God repreſents the object to me, let him alone to provide for his own *glory*, that is to riſe from it; and therefore I ſhall not need in that reſpect to uſe any artifice to publiſh it, under pretence of making my *light ſhine before men*. Therefore I ſay the ſecond means will be a *reſolution* not to make my good action more publick then it needs muſt, as by *blowing a trumpet*, or uſing any meanes proportionable to that, though in a lower degree, to call mens eyes toward me; or to doe what I doe (on purpoſe and by choice) in the *market place* or *ſtreet*, or places of *publike meeting* and concourſe, (for ſo the word rendred *Synagogues*, ſignifies.) But 3. rather on the other ſide, if I finde that humour of vanity getting in upon me, to labour for the greateſt ſecrecy imaginable, (for that is meant by that high phraſe of [*not letting the left hand know what the right hand doth*]) which by the way gives alſo a very uſefull advertiſement for our direction in our diſpenſing of *almes*. Not to doe them ſo much to the Begger in the ſtreet, (who 1. is here (by accident) liter-

ἐν συναγωγαῖς.

rally forbidden, *verſ.* 2. [*not in the ſtreets*] and 2. for the moſt part is a *diſorderly walker*, and not the fitteſt object of ſuch *charity*, (relief of his wants, without requiring his labour, being the nouriſhing his idleneſſe) and withall 3. the *publickneſſe* and *openneſſe*, which is neceſſary to the giving to him, is moſt uſefull and inſtrumentall to our *vain-glory*) as to the poor labourer in ſecret, the houſe-keeper that comes not abroad, and yet needs ayd and relief moſt truly, to ſupport the burthen of a numerous hungry family, and withall cannot be any temptation to our vain-glorious humour; at leaſt is not ſo probably as the other. 4. The contemplation of the reward that attends my contempt of the *praiſe* of men, a *thouſand times more*, even in kinde, then that which the vain man attends to; to wit, being *praiſed of God* openly before *Men* and *Angels*, in a full quire, all looking upon us, and applauding, (whereas a few *ſpectators* of finfull men is all that can here be compaſſed) and not onely being *praiſed*, but *rewarded* alſo.

S. *I conceive you have now gone through the firſt of the three things, and fully ſatisfyed all my ſcruples, God grant my obedience & practiſe, and obſervation of your directions may be as perfectly compleat, and impartiall, ſincere, and univerſall. I ſhall call you now to proceed to the ſecond, beginning at the* fifth, *and extended to the* 16. *verſe. In all which I expect what you will obſerve unto me.*

Sect. II. *Of Prayer.*

C. The ſame generall parts that before, A *Duty ſuppoſed*, and a double *Caution interpoſed*. The duty ſuppoſed is *Prayer*; that great prime branch of the *worſhip of God*, required of all that acknowledge God to be God, and moſt reaſonable for all, that acknowledge 1. the *World* to be ruled by his *providence*, 2. themſelves to have any need of his *grace* or *pardon*, or 3. that hope for any *reward* from him in another world.

S. *I ſhall deſire your direction in divers particulars concerning this duty, And* 1. *How many ſorts of poayer are there?*

C. There is firſt *prayer of the heart*, and of the *tongue*. *Prayer* of the *Heart*, when the Soul ſighs out its deſires unto God; and of the *tongue* added to that, which is then *vocall prayer*. 2. There is either *publick* or *private prayer*. *Publick* of two ſorts: 1. In the Church. 2. In the Family. 1. In the Church, or meeting together of all that will joyn with us, called together by tolling of a Bell, &c. And this is very uſefull and neceſſary, 1. For the *publick teſtimony*

of

of our *piety*, 2. for the *ſtirring up* and inflaming of others, 3. for the *making of thoſe common publick requeſts*, wherein all that meet are concerned, (as for *all* men, the whole *Church*, the *Rulers* and *Magiſtrates* of that Community wherein we live, for *pardon* of ſinnes, the gift of grace, preſervation from danger, and all other things, that as *Fellow-members* of a *Church* or *State*, we may ſtand in need of) 4. for the *prevailing with God*, (the union of ſo many hearts being moſt likely to prevail, and the preſence of ſome godly, to bring down mercies on thoſe others, whoſe prayers for themſelves have no promiſe to be heard) eſpecially if performed by a *conſecrated* perſon, whoſe office it is to draw *nigh unto God*, i. e. to *offer up prayers*, &c. to him, and to be the *Ambaſſadour* and *Meſſenger* between *God and Man*; Gods *Ambaſſadour to the people in Gods ſtead, beſeeching them to be reconciled*; and the peoples Ambaſſador to God, to *offer up our requeſts* for *grace*, for *pardon*, for *mercies* to him. Then 2. In the *family*, which is a leſſer congregation, the *Maſter* or *Father* of which is to ſupply the place of the *Prieſt* (and to provide this ſpirituall food, for all that are under his power and charge, as well as their corporall food) and to aske thoſe things which in that relation (of members of the ſame family) are diſcerned to be moſt needfull for all there preſent. Then for *private prayer*, that is of two ſorts again, either of *Husband* and *Wife* together, (who are as it were one fleſh, and have many relations common to one another, and yet diſtinct and peculiar from all others) or of *every* man and woman, ſingle or private from all others, in the *Cloſet*, or other place of retiredneſſe.

S. *Having mentioned the ſorts, you will pleaſe alſo to mention the parts of prayer?*

C. Thoſe are ſet down by Saint *Paul*, 1 *Tim.* 3. 1. *Supplications, prayers, interceſſions, giving of thanks.*[a] The firſt ſeemeth to referre to *confeſſion* and acknowledgment of ſinne, and *beſeeching pardon for it*. A neceſſary dayly duty both in *publick* and *private*, for our ſelves and others; onely in *private* fit to be more diſtinct and particular, by way of enumeration of the kindes, and acts, and aggravating circumſtances of ſinne. The[b] ſecond is the *petitioning* or requeſting of all things *neceſſary* for our bodies or ſoules in all our capacities either as ſingle, or double perſons; as members of Families, of Kingdomes, of Chriſtendome, of mankinde it ſelf.

[a] δεήσεις.

[b] προσευχαί.

The

[a] ἐντεύξεις. The [a] third is the interceding or mediating for *others*, offering up prayers for *friends*, for *enemies*, for *all men*, especially for our lawfull Governours, *Kings and all that be in authority, Spirituall* or *Civill*. The [b] fourth is the *returning our acknowledgments to* God for all benefits received by us, or others; being bound by the rule of gratitude to bee mindfull of what we have received, by the rule of piety, to acknowledge Gods hand in bestowing them; of charity, to be sensible of what ever good, any part of mankinde hath been partaker of, from that great spring of goodnesse, as well as our selves; and by all these, to expresse all in our *prayers* and addresses to heaven.

[b] εὐχαριστίαι.

S. *My next enquiry must be*, how often *this duty must bee performed?*

C. This great duty consisting of these so many parts, must bee performed frequently by all and every Christian, without any slackning or intermitting of it; but how frequently, there is no precept in this place or any other *Scripture*; which argues, that though the *substance* of the duty be under particular precept, yet the frequency is left (after the manner of other *freewill-offerings*) to every mans own *conscience* and *prudence*, as occasions and circumstances shall direct. Yet from the *commands* and examples of *Scripture*, some speciall directions we may take with us. As 1. That *one day in seven* is to be set apart for this purpose, (though not to be *all* spent in the performance of this one duty, yet) for this duty to be carefully performed both in the *Church*, the *Family*, and in *private*; and that with more solemnity then ordinary. 2. That *other times* taken notice of by the Church, either by way of *commemoration* of particular passages in the story of Christ, of his Saints, &c. or by way of *commemoration* of some notable benefits received; or on occasion of *particular urgencies*, &c. bee by us solemnly observed also, according to the rule of the ancient *Catholick*, or of the *present particular Church* wherein we live, in like manner as the Jews observed their days appointed them by Law. 3. That no man omit to perform this duty at least *morning and evening*, every day; this being solemnly required of the people of God, directed by the law of piety to begin and close all with prayer, (which the very Heathens could judge necessary) and being the least that can be meant by that precept of the Apostle, of *praying without ceasing*,

ceaſing, or *continually*: which is thought by many to extend no farther then in proportion to the [a] *dayly ſacrifices* among the Jews, which were conſtantly *every morning and evening*; but by none interpreted, or conceived interpretable to any lower proportion. But then 4 the examples of *Holy Men* in *Scripture* do adde unto this number, ſome more, ſome leſſe: *David* in one place ſpecifies the addition of a *third*, at *morning and at evening*, *and at noon day will I pray, and that inſtantly, i. e.* in a *ſet, ſolemn, intenſe, earneſt addreſſe, Pſal.* 55. 17. (and ſo *Daniel c.* 6. 10.) and this of *noon-day* is the ſame with the *ſixt hour*, which is a *time of prayer, Acts* 10. 9. uſed by Saint *Peter*.) Others again obſerved the *ninth hour, i. e.* about *three* of the clock in the afternoon, as *Peter* and *Iohn, Acts* 3. 1. which is there called an *hour of prayer*, (it ſeems commonly obſerved) and by *going up to the Temple* it is likely that publick prayers were uſed at that time, (or if not, it is clear, 'twas to powr out *private devotions*) and this ſuperadded to the former is a *fourth time*. And there is little doubt, but that the *third houre, i. e. nine* in the morning, was an *hour* of *prayer* alſo, (though there fals not out to be any mention of it in the *New Teſtament*) and then that is a *fifth* time: And the *evening prayer* being anſwerable to the morning, and ſo uſed at *ſix* in the *evening*, as the other at *ſix* in the *morning*, the cuſtome of godly men hath been to ſhut up the *evening* with a *Compline* or *prayer* at *nine* of the night, and ſo that is a *ſixth time*. To which *David* ſeems to adde a *ſeventh*, *Pſal.* 119. 164. *ſeven times a day doe I praiſe thee*; where *praiſing* being the *fourth* part of prayer, may be a denotation of the whole duty, although the truth is, the phraſe *ſeven times* may poſſibly be taken not ſtrictly to ſignifie that number, but as a phraſe or forme of ſpeech to denote *frequency*. Theſe directions put together, (and pondred and compared with the *leaſure* that every man hath from the duties of his calling, and with the great invaluable benefits of prayer, and with the power of *importunity, i. e.* frequent coming to *God* in *prayer*, acknowledged by Chriſt, and with the *concernance* of thoſe things which we may aske and obtain by *prayer*, (above moſt other things which we ſpend great part of our time on) and with the *reaſonableneſſe* of giving God a liberall portion out of our time, as well as our eſtates, who hath allowed us ſo much beſides to our owne uſes) will bee

[a] θυσίαι ἐνδελεχισμὸς, *Exod.* 29. 42. ſee *Eccleſiaſticus c.* 45. 14.
καθημέραν ἐνδελεχῶς δίς.

very helpfull to any that will judge discreetly what is to be done in this businesse; and then still you must adde this resolution, that what is well done and well weighed for circumstances, being for the substance a duty commanded, the *more* of it is performed, it will be the more acceptable to God.

S. *From these Scruples satisfyed, give me leave to proceed to another: what kind of forms my prayers may, or must be presented in?*

C. In this there are two questions couched: 1. Whether any *Set form of prayer* be lawfull to be used? 2. If it be, *whether any other may be used? And then, What directions may be had for that?* To the *first* I answer positively, that *Set forms of prayer are lawfull*, both as the word [*set*] signifies *premeditate* limited forms, as opposed to *extemporary*, and as it signifies *prescribed*, and for some occasions and uses commanded. That it is lawfull to use a *set* determinate form of words, either written or fastned in our memory, is apparent both by the example of Christ, who in *Saint Luke* bids us when *we pray*, say, *Our Father, &c.* not onely pray after this pattern, as the words in Saint *Matthew* may be interpreted) but use these very words, *When you pray, say, Our Father, &c. Luke* 11. 2.) and of *Iohn Baptist*, who *taught his disciples to pray* in some form, though we know not what it is, *Luke* 11. 1. As also of the Priests under the Law, by Gods appointment, that used set forms of *blessing the people, Numb.* 6. 24. and of our Saviour himself, who used a part (if not the whole) of the 22. *Psalm* upon the crosse; *My God, my God, why hast thou forsaken me, &c.* And of the Church of the Jews, and *Christian Churches* through all times, who have had their *Liturgies*, as ways and forms of serving God publickly, and as means to preserve the true Religion from all corruptions in doctrine. And to these arguments may be added one more, of common observation, that even when the *Minister* (or whosoever is the mouth of the rest) prayeth, though in a form of his own present extemporary effusion, yet at that time all others present are *limited* to his conceptions, and pray in as *stinted a form*, as if what the Minister prays were read out of a book, or dictated by his memory. That it is also lawfull to use a *set* (as that signifies a *prescribed*) *form* of prayer, is as apparent, 1. by Christs *prescribing* one, which he would not sure have done, if it had not been lawfull to have used it being *prescribed*; And so also, 2. by the other exam-

ples

ples mentioned, which are moſt of them *preſcriptions*, 3. by the no-objection againſt the *uſe* of them; for ſure if it be lawfull to *uſe* them, 't is lawfull to *preſcribe* them at ſome time, and for ſome uſes, (for that a thing in it ſelfe acknowledged and proved to bee *lawfull*, ſhould by being commanded by *lawfull authority* become *unlawfull*, is very unreaſonable, unleſſe *lawfull Magiſtrates* be the onely *unlawfull* things) and at other times to uſe other liberty is not forbidden, and ſo hereby is there not any *invaſion* or *tyranny* uſed upon our *Chriſtian liberty*; 4. by the great benefit that accrues to the Congregation in having diſcreet well-formed prayers, and ſo not ſubject to the temerity and impertinences of the ſudden effuſions; and the ſame ſtill in conſtant uſe, and ſo not ſtrange or new to them, but ſuch, as in which they may with underſtanding go along with the Miniſter, and by the help of their memory the moſt ignorant may carry them away for his private uſe, and generally thoſe that want ſuch helps are by this means afforded them; And laſtly, by the conſideration of this one ſpeciall farther advantage of them, *viz.* that by meanes of preſcribed *Liturgies*, the unity of *Faith* and *Charity* is much preſerved.

S. *Well then, ſuppoſing theſe* ſet-formes *to be lawfull in themſelves, and lawfull to be preſcribed, another queſtion you taught me to ask, whether* any other may be uſed but ſuch.

C. Yes doubtleſſe: For the *Church* being obeyed in the obſervance of the *preſcribed Liturgy* in publick, gives liberty for other; ſometimes in the publick *Congregation*, ſo it be done prudently, and piouſly, and reverently, and to edification; and ſo alſo in the family, or in *viſitation of the ſick*, if the particular condition of one or other do require it; And in private, in the *Cloſet*, 'tis not ſuppoſed by our *Church*, but that every one may aske his own wants in what form of words he ſhall think fit; which that he may do *fitly* and *reverently*, 'twill not be amiſſe for him to acquaint himſelfe with the ſeverall ſorts of addreſſes to God, which the *Book* of *Pſalmes*, and other parts of *Holy writ*, and all other helps of devotion will afford him, either to *uſe* as he finds them fit for the preſent purpoſe, or by thoſe patternes to direct and prepare himſelf to do the like.

S. *What qualifications be required in our prayers to make them*

acceptable to God, or prevalent with him?

C. Three ſorts of qualifications: *One* in the *perſon* that prayeth; and that is, that *he lift up clean hands without Wrath or doubting*; 1. That he be *purified* from all wilfull ſinne, bring not any unmortified wickedneſſe with him for God to patronize. 2. That he have *Charity* to his brethren, and *humility*; the two contraries to *Wrath*. 3. That he come with *confidence* to Gods throne, aſſuredly believing that if he ask what he ought, and what God hath not *decreed* againſt, God will grant it him either in kind, or by giving him that which is better for him. For this a *Chriſtian* is bound to believe, that God is the *hearer of prayers*; that they which *aske ſhall have*; onely this with theſe limitations, unleſſe God by his all-ſeeing eye judge ſomewhat elſe better for us; or by ſome particular decree hath determined the contrary; as when the deſtruction of a *Nation* is determined, then *though* Noah, Daniel, *and* Job *intercede for it*; *they ſhall onely ſave themſelves, but not the Nation.*

S. *What other ſort of qualifications is there?*

C. In the *prayer it ſelf*. As 1. That the *matter* of it be juſtifiable; ſuch things as God hath promiſed to give his *Children*; Or when that is doubtfull, whether it be ſuch or no, then with *ſubmiſſion* to his *wiſdome*, as well as his *will*, if he ſeeth it beſt for us, and not otherwiſe. 2. That the things that *belong to our ſoules*, and wherein God may moſt be honoured, and our neighbour benefited, be moſt and primarily deſired. 3. *Zeale* or *fervency*. 4. *Attention*, as it is contrary to *wandring* idle thoughts; which (though they are very apt ſtill to interpoſe, and no hope ever to be wholly without them) yet muſt be laboured againſt, and by the uſe of all means probable, *repelled*, and *pardon* for them asked ſolemnly of God. 5. *Conſtancy*, and perſeverance in asking, commended to us by the parable of the *importunate Widow*. 6. The uſe of ſuch *bodily reverence*, ſuch *geſtures* and poſtures as may both help to inflame our zeale, and be a fit *companion* of our ſpirituall worſhip. And 7. Sometimes adding to our prayers *vows* of voluntary oblations, after the example of *Iacob*, *If God, &c.* and thoſe either when we *pray* to receive any *ſpeciall* mercy from God, as *Iacob* did, or by way of gratitude and acknowledgment to God, when we have received them.

Gen. 28. 20.

S. *What*

S. *What is the the third ſort of qualifications?*

C. Thoſe that are to *follow* our *prayers*, 1. *Obſervation* of Gods *returns* to our *prayers*; and in that of *Gods* gracious providence in denying what would have been leſſe fit, and granting that that is more. 2. *Returning* him the *thanks* and the glory of all his grants and denials. 3. Conſidering and ſetting a value on this great unparallel'd dignity and prerogative of a *Chriſtian*, in talking, and converſing, and prevailing with *God*; no difficulty of acceſſe, no doubt of acceptation. 4. *Raiſing* from his mercies a ſtock and treaſure of confidence for the future, together with a love of him; and by his denials, learning to make fitter addreſſes the next time. 5. *Expreſſing* our gratitude for his mercies by our acts of *charity*, and bounty to our brethren that ask of us, or need our aid; and in caſe of precedent *vow*, paying that which we have *vowed*.

S. *If there be nothing elſe, which you will adde concerning the duty ſuppoſed, be pleaſed to proceed to the* Cautions interpoſed *in it.*

C. The *firſt* of them is common with that in the matter of *almsgiving*, that the *deſire to be ſeen, or praiſed of men* for our *piety*, doe not interpoſe in our devotions; to that purpoſe, that it bee not done in *common aſſemblies*, (meaning thereby not the *Church*, or publick aſſembling to that purpoſe in the houſe of *God*, as the word * *Synagogues* might ſeem to import, but any place of *publick view*, where men uſe to be ſpectators) nor in the *corners of ſtreets, i. e.* places choſen on purpoſe as moſt conſpicuous, (for he that is in the corner of ſtreets is ſeen by all in either ſtreet) but that our *private prayers* (which peculiarly are here ſpoken of) bee as *private* as may be, in the *cloſet*, and the *door ſhut*; and, as near as we can, no *eye*, but that of *heaven*, admitted to behold us. For if, in a duty, wherein *God* is ſo nearly concerned, by way of honour, and our ſelves both in duty, and for the obtaining our needs, wee can take in ſo poor an acceſſion, as the conſideration and deſire of the *praiſe of men*, 'tis moſt juſt that that ſhould be our *reward*, and no other expected from *God* for us. * συναγωγαῖς.

S. *What is the ſecond Caution?*

C. That we uſe *not vain repetitions*. Of vain repetitions.

S. *What is meant by that phraſe?*

C. The word in *Greek* is a *proverbiall* word, referring to a perſon βαττολογία.

ſon whoſe name was *Battus*, and a fault that he was obſerved to be guilty of; which, ſeeing 'tis now uncertain what it was, we ſhall beſt gueſſe of, by the context here, particularly by the reaſons that are here annexed to the cautions. 1. Becauſe by this wee ſhall bee like the *heathens, who think to be heard for their much ſpeaking*; 2. Becauſe we ſhall be *like them in thinking that our many words help God to underſtand our meaning*, which he *knows before we begin to pray*. By which it is 1. plain, that all *repetition* in *prayer* is not forbidden, becauſe all ſuch is not againſt either of thoſe reaſons; and withall, becauſe both *David* in his *Pſalms* (particularly, *Pſal.* 136.) and *Chriſt* in his *agony* uſed the ſame words in *prayer* many times. 2. That the thing here forbidden is ſomewhat that the *heathens* were guilty of; as before the *Hypocrites* were of the *vaine-glory*. 3. That the thing moſt probably to bee fixt on, is this, the *Tumbling* out of a many *unſignificant* words, (as the heathen *Tragedies* expreſſe their manner) or the ſame words over and over again, not out of fervency of mind, but to lengthen out the *prayer* as long as they can, counting this length of words a good quality, or that that makes it either more powerfull or more acceptable with *God*, which indeed was the peculiar fault of the *Gentiles*, the *Jews* rather uſing *conciſeneſſe* and brevity in their *prayers*. From all which it follows, that the bare length of *prayers*, any farther then either the neceſſity of our ſeverall wants, or the *fervency* of our *Zeal* requires, or then may tend to the *inflaming* of our *Zeal*, is not acceptable to *God*, or like to prevail with him; but rather to doe the contrary, if it be affected by us; which is farther evidenced by the manner of that prayer which is here by *Chriſt* commended to us, as a pattern & form of ours to be ruled and directed by. *Our Father, &c.* a very *conciſe* and *ſhort prayer*.

Of the Lords Prayer.

S. *Being by our Saviours ſpeech and our progreſſe (in attendance thereon) faln upon the* Lords Prayer, *though I have formerly in the explication of our Church-Catechiſme learnt ſomewhat of the underſtanding of it, yet it being a prayer of ſuch ſpeciall weight and difficulty, I ſhall again deſire your particular directions for the underſtanding of every part and branch of it diſtinctly. And* 1. *Is there any thing that from the generall fabricke of the words you would obſerve to me?*

C. Yes; this one thing, that our firſt and chiefe care ought to be

be the *Glory of God*, advancement of his kingdome, and obedience to his will; *i. e. the setting up God* in that excellence that belongs to him; which is the ſumme of the three firſt petitions: And then after that the *care of our ſelves* and thoſe things wherein wee are moſt concerned; the ſum of the three latter. To which if we annex the *Doxology* [*for thine is the Kingdome, &c.*] which is the reflecting on *Gods glory* again, the obſervation will be enlarged, that the *glory of God, &c.* ought to be our *firſt* and *laſt* care; and all that is good to our ſelves, taken in onely as it may beſt conſiſt with that, on each ſide encloſed, and bounded, and limited with it; Juſt as we read of the *Liturgy* uſed by the *Iews*, that of the *eighteen prayers* uſed in it, the *three firſt* and the *three laſt* concerned *God*; and the reſt between, themſelves and their own wants. But the truth is, the ancienteſt *Greek* copies have not thoſe words of *Doxology*, and there is reaſon to think that they came in out of the *Liturgies* of the *Greek Church*; where (as now in many places) the cuſtome was, when the *Lords Prayer* had been recited by the *Presbyter*, for the people to anſwer by way of *Doxology* (as after the reading of every *Pſalm* a [*Glory be to the Father*] *&c.*) *For thine is the Kingdome, the power, and the glory, for ever and ever, Amen.*

S. *Pleaſe you then to enter on the particular ſurvey of* this Prayer? *Where* firſt *occurs the title which wee beſtow on God in it, which I already conceive as a means to raiſe up our hearts to him, and a ground of confidence that he can and will hear our prayers. But what is the particular importance of it?*

C. 1. That we look on *God* as children on a *father*, with all *reverence*, and *love*, and *gratitude*; as on him; Who is 1. our *Creator*, and *Father* of our beeing, 2. More particularly ſet out to *us* in that relation, then to any other ſort of creatures (as *Plato* ſaid, God was a [a] *maker of other things*, but a [b] *father of men.*) 2ly, That all the acts of a *father* on earth are by him performed to us, but in a far higher and more excellent degree; as far as *heaven* is above *earth*; Such are, 1. *His begetting us anew to a lively hope, i. e.* his giving us his *Spirit*, the principle of ſpirituall and celeſtiall life: 2. His continuance of *aſſiſting* grace to preſerve what he hath begotten: 3. His 1. *preventing*, 2. *exciting*, and 3. *illuminating* grace, as a kinde of education to our ſouls: 4. His *providing* an inheritance for us in another world, not by the death of

[a] ποιητὴν. [b] πατέρα.

of the *Father*, but by the purchase of the *Sonne*, to be instated on us, at our death; (which is the coming out of our nonage, as it were.) And (besides all this, wherein he is a *Father to our souls*, and *spirits*) many, nay all kind of paternall acts to our very bodies, which we owe more to him, then to our earthly parents who begat them; as also the *feeding*, *preserving*, *maintaining*, *adorning*, and at last *crowning* of them. 3ly, By this title, and in it that particle [*Our*] we 1. signifie our *belief* of *Gods* free bounty, and fatherly respect to all our kinde, and that we labour not to ingrosse, or inclose it to our selves. 2. We extend our *prayers* to them, as well as to our selves. 3. We expresse our *faith*, and reliance, and totall plenary dependence on him, as *ours*, and without whom we can hope nothing. 4. By the adjoining of this title [*which art in heaven*] wee celebrate his *infinity*, *immensity*, *all-sufficiency*, and all the rest of his attributes, whereby he differs from our *fathers on earth*, i.e. from men, and the honourablest of creatures.

S. *From the title you may please to descend to the petitions; and first to those which concern God; of which (all together) if you would teach me any thing, I shall be ready to receive it.*

C. I shall from thence onely trouble you with this, That the form of *wish* rather then *prayer*, retained in all those three, different from the style of the three latter, doth contain under it a silent *prayer* to *God*, to take the means or way of performing this into his own hands; and by his *grace* or providence, or however hee shall see fit, to take care that by us, and all mankind, *His name may be hallowed, His Kingdome may come, His will be done, &c.*

S. *What is meant by the first petition*, [hallowed be thy name?] *And* 1. *what by* Gods name?

C. By his *name* is meant *himself*; *God* in his *essence*, and *attributes*, and all things that have peculiar relation to him: It being an ordinary *Hebraisme* that [a *thing*] and [*word*] [b *doing*] and [*speaking*] [c *being called*] and [*beeing*] [d *name*] and [*essence*] (as [*his name shall be called Wonderfull*] i.e. he shall be a *wonderfull* one) should be taken promiscuously the one for the other.

S. *What is meant by* hallowing?

C. The *Hebrew* e word, or *Syriack* dialect in which *Christ* delivered it, signifies to *separate from vulgar common use*, to use in a *separate manner*, with that reverence and respect that is not allowed

a πράγμα & ῥῆμα.
b Ευποιεῖν & εὐλογεῖν.
c κληθήσεται, & ἔσεται.
d ὄνομα αὐτοῦ, & αὐτός.
e קדש

lowed to any thing else; in that notion that *holy* is opposed to *common* or *profane*. Thus is God *hallowed*, when he is used with a *reverence peculiar* to him above all other things; when such *power, majesty, dominion, goodnesse*, &c. are attributed to him, that are compatible to nothing else Thus is his *Name hallowed*, when it is reverently handled; His *word* or *Scripture*, when weighed with *humility*, received with *faith*, as the infallible fountain of all saving truth, applied to our souls and the souls of our hearers, as the instrument designed to our endlesse good, the *power of God ordained to salvation*. Thus is his *House consecrated* to his service; His *Priests* designed to wait on him and officiate; the *Revennues* of the *Church* instated on God for the maintenance of his lot or *Clergy*; the *first day* of the week among us (as among the *Iews*, the last) set apart for the worshipping of God publickly and solemnly. And every of these is *hallowed* when it is thus according to the design, *used separately*, when none of these *mounds* (to fence each) are broken down, but all preserved from the inrode of *sacrilegious profaners*.

S. *Having explained the single tearms, what is now the meaning of the complex, or petition?*

C. I pray to God that he will be pleased, by his *grace*, poured into my heart and the hearts of all men, and by the dispensation of his gracious providence, to work in all our hearts such a reverence, and awe, and *separate* respect unto *him*, his *Majesty*, his *Attributes*, his *works* of grace, his *name*, his *word*, his *day*, his *Ministers*, his consecrated *gifts*, (the patrimony of the *Church*, devolved from him upon the Ministers thereof) that the sins of *sacrilege*, and *profanenesse*, and *idolatry*, and *irreverence*, and *indevotion*, &c. may be turned out of the world; and the contrary vertues of *Christian piety* and *reverence*, and *devotion* set up and flourish among us.

S. *O blessed* Father, *Thus be thy* name hallowed *by me and all mankind.*

Please you now to proceed to the second, [Thy Kingdome come.] *And* 1. *What is meant by* Gods Kingdome?

C. The exercise of *Christs* spirituall *Regall* power in the hearts of all his *servants*, and *Subjects*, or *Disciples*, that give up their names unto him, 1. here in this imperfect *Kingdome of grace*,

where the mortifying of every unruly affection is the erecting of a *Throne* for *Chriſt*; much more the uniform obedience of a whole world of *humble, pious, meek, peaceable, charitable Chriſtians*, when God by the power of his grace ſhall be pleaſed to new form, and mould the univerſality of *Chriſtians* into the temper of his *Chriſt*; which though we know not whether it will ever be, yet it well becomes us to endeavour and pray for it. 2ly, In the great finall doom of all *enemies*, and crowning of all *Saints*, which ſhall be attended with a *Kingdome which ſhall have none end*, *Chriſt* giving up the *Kingdome* to his *Father*, and all his *Saints* being taken in to reign with him for ever.

S. *What doe you mean by praying that this* Kingdome of God may come?

C. I pray that God by his grace inſpired into my heart, and the hearts of all men, and by his bleſſed diſpoſall of all things below, will ſo begin to ſet up his *Kingdome* in our hearts immediately, ſo weaken the power of the adverſary, and the malice of oppoſers, that it may by degrees of *flouriſhing* daily encreaſe; and that all other things which are in his purpoſe, may be orderly compleated; till at laſt this mortall compounded *Kingdome*, which hath ſo much *mixture* of infirmity, and ſin, and rebellion in it, be turned into a *Kingdome* of perfect holineſſe, and *immortality*.

S. *O come* Lord Jeſus, *come* quickly, *into thy* Kingdome *of grace here for the illuminating, and preventing, for the purging and clearſing, for the regenerating, and ſanctifying of our ſouls, for the beſtowing on us that precious bleſſed grace of perſeverance; and in the Kingdome of thy glory for the perfecting, and accompliſhing of us hereafter!*

Proceed we to the third Petition, [Thy will be done on earth as it is heaven:] *What is meant by* Gods will?

C. His *commands* whatſoever they are, but eſpecially thoſe which are delivered to us in the *Goſpel* by *Chriſt*.

S. *How is his* will done *in* Heaven?

C. It is performed by the *Angels*, who are his *miniſtring ſpirits*, doing thoſe things in the governing of the world below, and of every of us, which he appointeth them to doe. And this which they are thus appointed, they doe *willingly, chearfully, ſpeedily*, and *without neglecting any part of it*.

S. *What*

S. *What doe you mean by the* doing it on earth?

C. The *obedience* of all men here below.

S. *What then is the full importance of the whole Petition?*

C. We *pray* to God, that he will so inspire his *grace* into all our hearts, and so direct us by his providence, and assist us to performance, that we may obey him in all his commands here on earth, *willingly, readily, chearfully, speedily, impartially,* (or sincerely, without indulging our selves to any kinde of sin in the omission of any part of our duty to him) as his *Angels* daily obey his *commands* in *Heaven.*

S. *Blessed Lord, give us this grace to* will, *and assist us to* perform!

From the petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God, we are nearly concerned also.

C. It is true in some kinde, but not so immediately and particularly, as in the latter three; of which one thing you may observe in generall, which yet I cannot conveniently declare to you, till I have explained to you the particulars.

S. *Be pleased then to doe that, and* first *in the former of them* [Give us this day our daily bread] *to tell mee what is meant by* Daily Bread. ἄρτος ἐπιούσιος.

C. By *Bread*, is meant all the necessaries of life. By [*daily*] somewhat, which the word in *English* doth not distinctly signifie, yet well enough expresseth the sense of it. For thus it is. The word in *Greek* may come from a word which signifies [a] *the day approaching*, whether that be the now instant day, or else the *morrow*, that is (in the Scripture-sense of the [b] *Hebrew* answerable to it) the *future*, the *remainder* of our lives, how long or short soever it is, (which time, because it is uncertaine, men ordinarily make this an excuse for their *covetousnesse*, that they may lay up for their *age*, and so the older they are, they grow the more *covetous.*) If wee fetch the word rendred [*daily*] from hence, it will then denote so much as shall be *sufficient* or proportionable for the [c] *future*, or remainder of our lives, which in our prayers we beseech God to take into his care, and to distribute unto us *this day*, that is, (as *S. Luke* interprets it) [d] *daily*, or *day by day*. Another way there is of deducing

[a] Ἐπιοῦσα.

[b] סחר

[c] Ἐπιοῦσα ἐπερχομένη *Phavor.* ἐπιοῦσα τυχὴ the future events of things as opposed to παροῦσα the present. *Niceph. Basilac.* διηγ. ιε.

[d] τὸ καθ' ἡμέραν.

cing the word which we render [*daily*] ſo that it ſhall ſignifie that which is agreeable, or fit for *my* [a] *beeing or ſubſiſtence*, not ſo as to reſtrain it to the loweſt proportion, with which a man *can ſubſiſt* or *live*, but that which is [b] *agreeable to his condition* taken with all its *circumſtances*, for that is it which is called his *beeing*; and then it will be exactly agreeable to *Solomons* prayer for *food convenient for him*. And ſo in either ſenſe the prime importance of this petition is, *Lord give us day by day that which ſhall be ſufficient for the remainder of our lives.*

[a] τὸν τὴν οὐσίαν.

[b] ἐπιούσιος ἄρτος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἀρμόζων. Rhavor. *Panis dimenſi neſſi*, others.

S. *You ſaid this was the prime importance of it, which ſeemed to imply that there was another; what is that?*

C. The moſt obvious and naturall ſenſe I call the prime ſenſe, becauſe the words doe firſt yeild it; that is, (as I told you) all that belongs to the *bodily neceſſaries of this life*, food and raiment; but a ſecondary ſenſe there is, which though the word yeild but in the ſecond place, yet is a more weighty conſiderable ſenſe; to wit, as *bread* imports in a ſpirituall acception the *food of the ſoul, the grace of God*; without which the *ſoul* can as little ſuſtain it ſelf, as the *body* without food; and then the *daily bread* is that meaſure of continuall *grace*, which will ſuffice for the remainder of our warfare here; which we beſeech God *day by day* to beſtow upon us, to aſſiſt and uphold us in all our wants, and to referre the care thereof unto God, who, we are confident, *careth for us.*

S. *I beſeech God thus to care for us all; and* give us day by day for the remainder of our lives, all things neceſſary for our ſouls and bodies!

You may now pleaſe to proceed to the next, i. e. the fifth petition. [Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.]

C. There will be little difficulty found in that; To *forgive*, is to *abſolve, pardon*, free from puniſhment; and the word, *treſpaſſes*, ſignifies all manner of offences againſt God, the word in *Greek* is [c] *debts*; which is a *Syriack* expreſſion to ſignifie *ſins*; And it ſeems to be thus occaſioned; Every man is bound to perfect, exact obedience to God by the condition of the firſt *covenant*, and that under an heavy penalty, if he fail; He then which hath ſo failed is thus Gods debtor to puniſhment; which if it be not forgiven him, *Satan* Gods Officer will fetch out a writ againſt him, caſt him into priſon,

[c] ὀφειλήματα.

ſon, and there leave him (till he hath *paid the uttermoſt, i.e.*) *eternally*. We therefore pray to God to *remit theſe debts of ours*, the payment of which would goe ſo deep with us: and whereas wee adde [*as we forgive them, &c.*] that is onely a mention of a *qualification* in us (made neceſſary by *Chriſt*, to make us capable of that remiſſion of Gods:) and as an argument to enforce that grant, by profeſſing our ſelves freely to pardon all thoſe, that by any injuries done to us are become our *debtors, i.e.* might juſtly in ſtrict law be by us proſecuted to puniſhment.

S. *Lord, grant us all this free pardon through the ſatisfaction of Ieſus Chriſt, for all our ſins, and give us grace thus to forgive all others, that have injured us, as freely as we hope for pardon from our God!*

I ſhall lead you to the laſt petition, which ſeems to be made up of two members, Lead us not into temptation, but deliver us from all evill. *What is meant by* temptation *firſt? then by* Gods leading into it?

C. By *temptation* is meant any allurement of pleaſure or profit, or determent of *danger* or evill, which may bring me to fall into any ſinne. [*To enter into ſuch temptation*] (as *Mat.* 26. 41. the phraſe is uſed) ſignifies ſo to be *involved* with either of theſe, that I cannot get out. * To *make to enter*, or to *bring*, or *lead into it*; (which are all one) is to occaſion our thus *entring* or being involved. Which God may doe by *leaving* us, or by *withdrawing* his grace. So that the meaning of this petition is, not that God would not permit us to be *tempted*, (which is the lot of all, eſpecially the moſt *godly* men, *Jam.* 1. 2, 3.) but that he will not ſo forſake, or leave us to our ſelves, ſo deſtitute, and withdraw his grace, ſo deliver us up (in time of *temptation*, either through proſperity or adverſity, or *Satans* aſſaults) that we be not able to extricate our ſelves; that he will not leave us to be overcome by *temptation*; for ſo [*to be tempted*] *Gal.* 6. 1. ſignifies, the word being of a *real paſſive* ſignification, (of which nature there be many in the *New Teſtament*) and ſo noting the being *overtaken* alſo, the being *enſnared* by ſin, wrought on by *temptation*; for the poſſibility of that onely is it, the *conſideration* of which will move us to *reſtore* ſuch, as be already *overtaken*, which is the ſubject of that verſe.

* εισφερειν.

S. *Lord, do not then thus leave or forſake us in time of temptation,*

so far as that we be overcome by it! But what is the importance of the other member of the petition?

C. The former was onely *negative*, for not bringing us to this great hazard, by forsaking or destituting us; the latter is *positive*, for *deliverance* from *temptation*, not again from *falling* into it, but from being *overcome* by it; which God may doe by either of these ways, 1. By giving us a proportionate measure of *strength*, or grace to bear it, and move under it, how heavy soever the pressure be, Or 2. by *tempering the temptation* to our strength, and not permitting the assault to be over heavy; And that God will doe this (by which of these means he pleases) and deliver us from the power or hurt of *temptation*, (which then onely becomes evill when we are *overcome* by it) is the summe of that second part of the last petition, *Deliver us from evill*, or *out of evill*; whether by that we mean the *evill one*, *Satan*, the *Artificer*, and *designer*, and *improver* of *temptations*; or the *temptation* it self, either that of our own *lust*, or the *world*, and enemies of piety.

S. *Lord, be thou thus seasonably pleased to rescue and deliver us, (when we should otherwise surely be overcome) by the power and assistance of thy mighty grace!*

I now remember you told me one thing would be observable from the generall view of these three petitions, which, having now explained them, it will be seasonable to afford me.

C. It is this; The *order* wherein God is wont to dispense his spirituall gifts unto us, by the order wherein *Christ* directeth us to petition them. Thus, God *first* gives *grace to sanctifie* (that *Manna* from *Heaven*, that *Bread of Life*, without which we are not able to live to God.) 2. *He pardons sinnes* to them that are thus fitly qualified to receive his *pardon*. 3. Hee *assisteth* and upholds from falling into sin: *i. e.* he 1. *Sanctifieth*, 2. *Justifieth*, 3. *Gives grace to persevere*, and in this order we must desire and pray for these severall degrees of *grace*.

S. *What now have you to adde concerning the* Doxology *added to these petitions?*

C. This, that whether it were delivered by *Christ*, (and taken either out of *Davids* form, 1 *Chron.* 21. 9. 11. or out of the ancient forms of the *Iews*) or whether it were by after-copies annexed out of the *Liturgies* of the ancient *Greek Church*, it is a very fit

form

form of acknowledgement to God to enforce the granting of the petitions; eſpecially thoſe three which reſpect God; thus, [*Thy kingdome come*] for [*thine is the Kingdome.*] [*Thy will bee done*] for [*thine is the power.*] [*Hallowed be thy name*] for [*thine is the glory*] *for ever and ever.* The firſt of theſe is the acknowledgement of Gods *dominion* due to him over the world; and is not (nor can be) ſaid in earneſt by any, but thoſe that freely reſign up their ſouls for him alone to *reign* in, as the ſole *Prince* and *Monarch* of their ſouls: He that retains one rebell *luſt* out of Gods obedience, doth mock him when he repeats thoſe words. The ſecond is the acknowledgement of Gods *omnipotence*, and *all-ſufficiency*, as the *Fountain* of all that grace and ſtrength we begge for; and he that cannot relie on him for all that is neceſſary for this life and another, doth reproach him when he ſaith, *Thine is the power.* The third acknowledgeth the *thanks*, the *honour*, the *glory*, of all we are, or have, to be due to him from whom all is received; and he that can impute any thing to himſelf, as his own acquiſition, can never bee thought in earneſt when he ſaith [*Thine is the glory.*] The *Amen* that concludes, is but a ſolemne ſtyle of the *Jewiſh* firſt, and then *Chriſtian* Church; Either noting the *faith* of him that prays, and *confides* that what he here prays for, ſhall be granted; or only a recollection of all that is before prayed for by the ſpeaker (by which all that are preſent, uſe to make themſelves partakers of the ſeverals, and to expreſſe their joyning in each with him) [*So be it.*] Anſwerable to what is at length in our *Letany* [*We beſeech thee to hear us good Lord.*]

S. *I perceive after the recitation of this prayer, one appendage there is which cometh in as it were in a* parentheſis, *before our Saviour proceeds to the next matter* [For if we forgive men their treſpaſſes, &c. *v.* 14, 15.] *what is the meaning of that?*

C. It is a returning by way of review, or giving a reaſon of one paſſage in the former prayer, (and but one, as if that were the moſt hugely *important* of any) to wit, why thoſe words [*as we forgive them that treſpaſſe againſt us*] were interpoſed; Namely, becauſe in Gods *forgiving* of us, he hath a peculiar reſpect to our free pardon and *forgiving of other men*; as appears by the *Parable*, *Mat.* 18.35. where he that had his *debt forgiven* him by the *King*, yet going out and challenging his fellow ſervant, and *exacting* payment:

ment from him, hath the former forgiven debt moſt ſadly brought upon him again, and this applied (there *v.* 35.) particularly by *Chriſt* to every of us, who *from our hearts forgive not our brethren their treſpaſſes.* And therefore whoſoever prayeth for *forgiveneſſe* in this prayer, doth not onely oblige himſelf to *forgive* all others, but he doth even curſe and bring down imprecations upon himſelf, and deſire God in effect never to pardon him, if he be not thus qualified by pardoning of others. 'Twill therefore be moſt abſolutely neceſſary for every man that takes this prayer into his mouth, firſt to put all *malice*, deſire of *revenge*, or grudge out of his heart; or elſe his *prayer* ſhall be turned into a *curſe* to him, and that is the importance of this paſſage.

S. *We have paſt through the ſecond period of this Chapter, the weighty duty of Prayer, together with the cautions and directions belonging to it. Let us now by your leave advance to the third,* Sect. III. *reaching through the next three Verſes,* 16, 17, 18. Moreover *Of Faſting.* when thou faſteſt, &c. *where firſt, I pray, what is the importance of the phraſe* [Moreover] *becauſe that was not formerly uſed in the ſecond of the three?*

C. It 1. noteth this *duty* not to be ſo ordinarily and frequently taken notice of as the former, (and therefore a note of *remark* is prefixt to it:) 2. that this is alſo a *duty* neceſſary to be *ſuperadded* to the practice of the other two, if we will be *Diſciples* of *Chriſt*; it being a part of the *worſhip* of God alſo, eſpecially when it cometh in conjunction with them.

S. *Well then I ſhall preſume you will continue the ſame method of handling this, which in the former two, you have obſerved; by taking notice of* 1. A duty ſuppoſed, 2. A caution interpoſed. *I ſhall deſire to receive firſt what you will recommend unto me for the duty which is here ſuppoſed,* [thou when thou faſteſt.] What kinde of faſting *is here ſpoken of?*

C. Not the ſolemn preſcribed *faſts* of the *Jews*, (for thoſe were not to be concealed or diſſembled) ſuch as the *great day of expiation*, called the *Sabbath which God hath choſen* (deſcribed *Eſay* 58. in thoſe expreſſions which are ordinarily thought to belong to the *weekly Sabbath* day, but both there and *Lev.* 16. 31. & 23. 37. & 29. 7. moſt clearly belong to that *day of expiation*;) nor thoſe other three added to that under the time of the *ſecond Temple*; but days of

of *private fasting*, that every one prescribed themselves, as free willofferings; some *once*, some *twice*, some oftner every *week*, denying themselves their lawfull ordinary food, commonly not eating till the going down of the *Sun*, and then very moderately also. Which exercise as *Christ* disliketh not, but rather approveth it by his mention here, so he desires to free and rescue it from the vain-glorious designe of *Pharisaicall Hypocrites* in the using of it. But before you will be well capable of hearing, and assenting to your duty in this of *fasting*, or denying your self your *lawful food*, it will be necessary by way of preparative, for you to know your duty in respect of *sobriety*; or what eating or drinking (*abstracted* from the superaddition of this duty of *fasting*) is lawfull for *Christians*. For as he which is not advanced so far in the schoole of *Nature* as to observe rules of *justice*, will scarce be a fit auditour of the doctrine of *Almsgiving* premised; so certainly he that hath not submitted himself to the rules of *sobriety*, will be hardly brought to hear of *fasting*: and besides, the truth is, that the *unjust* mans *almes* will avail him little, and as little the *Drunkards* or *Gluttons fasts*. And therefore it will not be amisse a while, before we proceed, to take in the consideration of this duty of *sobriety*.

Of Sobriety.

S. *I acknowledge the reasonablenesse of the proposall. What then doe you mean by* Sobriety?

C. That *temperance* in eating and drinking, which (whatsoever may be said of it under the *Old Testament* among the *Jews*, who being allured to the service of *God* (especially) with the representation of *temporall promises, of plenty*, &c. could not so fitly be interdicted the *liberall* use of *meats*, and *drinks*, but might be allowed somewhat in that matter, which is not allowable to *Christians*, at least might be so far permitted the *exceeding* of those strict termes of *sobriety*, without danger of the like punishment) is now strictly commanded *Christians* in the *New Testament*; and that under threat of damnation to him, that *frequently*, or *willingly*, and *indulgently* offendeth herein. Thus 1 *Cor.* 6. 10. 'tis said of * *drunkards*, that they shall not *inherit the kingdome of God*: where the word is not to be restrained to those who drink to *bestiality*, to the depriving themselves of the use of their reason, that *drink drunk*, as we say; but belongs to all that *drink wine*, or *strong drink* intemperately, though through their strength of brain they be not at pre-

* μέθυσοι (from μέθυ *strong or sweet wine*) all one with *Vinosi* or *Vinolenti*.

ſent *intoxicated* by it. So *Gal.* 5.21. among the works of the fleſh, *which they that doe ſhall not inherit the kingdome of Heaven*, there is mention of * *Revellings*, or *comeſſations*, or exceſſe in eating; So *Rom.* 13.13. both are together forbidden: [a] *ſurfetting*, or *exceſſe in eating*, and *drunkennesſes*, or exceſſe in *drinking*. And ſo 1 *Pet.* 4.3. [b] *Exceſſe of wine, comeſſations and drinkings*; And on the other ſide is *ſobriety* commanded, 1 *Theſſ.* 5. 6.8. And *Tit.* 2. it is mentioned as a ſpeciall deſigne and end of the appearing of *Chriſt*, that we ſhould be inſtructed to walk (*juſtly, and piouſly, and*) *ſoberly in this preſent world*: The firſt of thoſe three referring to our duty to our *Neighbour*; the ſecond to our duty toward *God* & that of *ſobriety* to our *duty towards our ſelves*, (nothing tending more to the *preſervation* of our ſelves then that; and nothing being more hurtfull, & more unagreeable with that *charity* which we owe to our ſelves, our *bodies*, as well as *ſouls*, then *intemperance*) and ſo in thoſe three is the *whole duty* of man comprized.

* κῶμοι.

[a] κῶμοι & μέθαι.

[b] οἰνοφλυγίαι, κῶμοι, πότοι.

S. *How many* ſorts of exceſſe *in eating and drinking be there, to which* ſobriety *is oppoſed?*

C. The *exceſſe* is of two ſorts; one in the *quantity*, when we eat or drink to the *over-charging* of the body, and the *ſobriety* contrary to that, is the *eating* and *drinking* no more then agrees with the *health* and good temper of it, though we doe allow our ſelves the *pleaſures* and delights in *choice* of meats &c. Another *exceſſe* there is in the *quality* or *delicacy* of meats or drinks, and a ſtudied care and purſuit of ſuch as are thus moſt delightfull; And the *ſobriety* contrary to this, is when we content our ſelves with that *meat* and *drink* which is neceſſary or *uſefull* to the *health* and ſtrength of our bodies, and neglect or deſpiſe all other *delicacies*.

S. *Are both theſe kindes of* exceſſe *condemned, and* ſobrieties *commanded us Chriſtians?*

C. Some difference there is in this matter. The former of thoſe *exceſſes* is ſo *forbidden*, that he that uſeth it, is *excluded from the kingdome of God*, 1 *Cor.* 6.10. *Gal.* 5.21. And conſequently the contrary *ſobriety* is ſtrictly *commanded* under that heavy penalty. But the ſecond kind of *exceſs* is not ſo forbidden, nor the contrary *ſobriety* ſo commanded, under penalty of *excluſion from the kingdome of Heaven*, to him, that uſeth that exceſſe onely in the choice of meats that are moſt *delicious*. Yet becauſe *two conſiderations* there are, wch make

make this *exceſſe* in the *quality* or delicacy to be unagreeable to the compoſition of the *Evangelicall rule of life*, I cannot but ſay that this kind of *ſobriety* is *commanded* alſo, and that the contrary habit to it deſerves to be deemed a *ſin*.

S. *What be thoſe two conſiderations?*

1. The *hope of eternall life*, and endleſſe ſpirituall joys, that are propoſed to us in the *New Teſtament*; which if they be ever ſuffered to *enter* into, and *fill* our hearts, will produce a diſ-eſteem and mean opinion, and in time a contempt and ſcorn of all carnall *delights* and *pleaſures*, will bring us to an *uſing* (the *pleaſant* part, as well as the *profitable* of) *the world, as if we uſed it not*, and (ſo we may have *food convenient for us*) a *not-caring* for any *choice* or *ſuperfluity*; an abſtaining purpoſely from all ſupervacaneous pleaſure. The ſecond *conſideration* is the duty of *charity* and *liberality* to our poor brethren, required of us, and recommended to us in the *Goſpel*: In which, he that *fares deliciouſly*, and takes care (not onely for the preſerving of the *health* and *ſtrength*, but alſo) for the *pleaſing* and entertaining of his *palate*, will ſurely be leſſe able to diſcharge his *duty*; that ſupervacaneous pleaſure bringing a *ſuperfluous expence* and charge along with it. Theſe two *conſiderations* make it very hardly ſeparable from ſinne, for any man to allow himſelf this *ſecond* kind of *exceſſe*; Though I ſhall not pronounce *damnation* on him that is guilty of it: 1. becauſe I doe not finde in the *New Teſtament* any particular direct immediate *command* againſt it, 2. becauſe the vertue of *ſobriety*, eſpecially in this ſecond ſort, conſiſts not in any one point *indiviſible* (ſo that it ſhould poſſibly be reſolved, that he that eateth this kind of *meat* ſinneth not, & he that eateth any more *delicious*, doth ſin,) 3. becauſe there is no rule by which to define *delicious* meats; that being moſt delicious to one, which is leſſe to another, 4. becauſe indeed to a temperate healthy man the *plaineſt* and ordinarieſt meats are moſt *delightfull and pleaſing* alſo. On which and the like reaſons I ſhall not *condemn* or terrifie any man in this matter, nor tell him the abſtaining from *delicacies* is by any precept required of him, but onely mention to him theſe ſeven things, 1. That 'tis a *vile* and *un-chriſtian* thing to ſet the heart upon ſuch *mean carnall* delights, 2. That what I can conveniently *ſpare* from my ſelf, I ſhould reſerve for thoſe that doe, or may *want* it, 3. That there is *exceſſe in the quality*, as well as

quantity of meats and drinks, 4. That a *Christian* may doe better to *deny himself lawfull* pleasures, then to doe all that is not *unlawfull*, 5. That the *end* of eating and drinking is the *preservation* of health and strength, and not the *delighting* the palate, 6. That though a well-temper'd healthy mans appetite ordinarily demands those things that are fittest for him, and consequently in that case the satisfying the appetite may not be amisse, yet 1. The *appetite* is oft *intemperate* in its demands, oft demandeth this or that, which by some *custome* it hath been used to; and then that *custome* being *equivalent* to a *disease* sometimes, sometimes the *authour* of some reall *disease*, that *disease* should be cured, and that appetite mean time not obeyed; 2. The appetite is tempted many times by the *object*, either *really* present, being set before us, or *imaginarily*, being represented by the phansie, and then the motion of the *appetite* is no argument of the meetnesse of satisfying it. 7. That *fasting* (or *abstinence* wholly) is also a *Christian* duty to bee used sometimes; And by these rules I shall leave any prudent and sincere *Christian* to direct himself in this matter, and desire him in the fear of *God* to be carefull that he offend not against that *Christian* necessary duty of *sobriety* in any kinde.

Of Feasting. S. *But may not* Feasting *be lawfull now among us Christians, and so* delicious *fare?*

C. *Feasting*, as it is an expression of *thanksgiving* to *God*, and celebration of some act of his *mercy*; as it is an act of *hospitality* for the *receiving*, and treating of others, as well as our own family; as it is a means of *preserving* and encreasing mutuall *love* & charity among men, is certainly now *lawfull*, and commendable; But all these ends and uses may be provided for, without *luxury* and *delicacy*, (onely *variety* perhaps will be usefull in sundry respects) and again without any mans over-charging himself, and therefore will never be an *excuse*, or *apology* for either. And as for honest *mirth* and *chearfulnesse*, it will not at all be provided for by immoderate or delicious *eating* or *drinking*, but rather hindred by it; raised tumultuously perhaps by that means for the present, but then apt to degenerate into *scurrility*, &c. and withall attended with bitternesse in the stomach, with *satiety* and *drowzinesse*, which is most contrary to it. In brief, the true *Christian feasting* is when the poor and rich meet at the same common entertainment, and they

they that want, partake of others plenty in the ſame common meal, contrary to the *[*Every man his own ſupper.*] Where for one to be *drunken, i. e.* to eat or drink exceſſively, is as great a ſolœciſme, as *for another to goe away hungry.* * ἴδιον δεῖπνον, 1 Cor. 11, 21.

S. *I ſhall hope to lay that doctrine of ſobriety to heart, and ſo to be in ſome meaſure qualified for that ſuperſtruction and ſuperaddition of* faſting, *which occaſioned this diſcourſe. Which becauſe you reſolved to be a* duty ſuppoſed *in a Chriſtian and acceptable to God under the Goſpel, I muſt firſt deſire the ground or reaſon of that aſſirmation.* Of Faſting.

C. 1. Becauſe it is here in the ſame manner joined with the two former, *almes-giving*, and *prayer*, which are unqueſtionably ſuch *duties*. 2. Becauſe it is here promiſed a *reward* by *Chriſt*, if it be not blaſted by *vain-glory*. 3. Becauſe 'tis foreſeen by *Chriſt* to be that, that men are apt to expect *praiſe* for among men. 4. Becauſe *Chriſt* in other places *approves*, if not commands the *uſe* of it; onely affirms the ſeaſon for his *Diſciples to faſt*, to be then not ſo agreeable, *becauſe the bridegroom was with them, Mat.* 9. 15. *but when the bridegroom ſhould be taken away, i. e.* after the *death* and departure of *Chriſt*, *then ſhall they faſt in thoſe days*. 5. Becauſe *Chriſt* bringeth in the *Phariſee* boaſting, that he *faſts twice in the week*, and lays no manner of *cenſure* on him for ſo *faſting*, but onely for the pride in boaſting of it, and (I remember) 'tis *Saint Chryſoſtomes* direction, that we ſhould *onely avoid the Phariſees pride, but not neglect his performances*; as on the other ſide, *forſake the Publicans ſins, and retain his humility*. 6. Becauſe it was *prevalent* with *God* (being joyned with *prayer*) to the *working* of *miracles*, Mat. 17. 21. and ſo again for the obtaining the *preſence* of the *holy Ghoſt* in a ſpeciall manner, *Acts* 2. and uſed by the *Apoſtles* before the *Ordination* of *Miniſters*, 8. 3. & *Acts* 14. 33. 7. Becauſe the performance of this is thought by *Saint Paul* a ſufficient occaſion for a temporary *parting of man and wife*, 2 Cor. 7. 5. which otherwiſe he would not adviſe; which ſignifies this to be an employment of weight among *Chriſtians*. 8. Becauſe it is mentioned by *Saint Luke* as a part of the *Worſhip* of *God*, joyned with *prayer*, in *Anna, Luke* 2. 37. of whom 'tis ſaid, that *ſhe departed not from the Temple* [a] *ſerving*, or *worſhipping God in prayers and faſtings, night and day*; of which I conceive this is the [a] λατρεύουσα.

importance; That she constantly frequented the *Temple* at the hours of prayer, (not that she *dwelt* or continued always there; for *v.*38. there is mention of her *coming* thither) and used constant observations of *fasting*, and in so doing, *worshipt God*. 9. Because *Cornelius* his vision, which brought him to *Christianity*, is mentioned to have been at a time of his *fasting* and *praying*. 10. Because of the many *good ends and uses*, to which *fasting* is proper; and in respect of which, it looks yet more like a *Christian* vertue, then, considered as a bare *abstinence* from a meal, it doth.

S. *What be those ends or uses?*

C. 1. As an act of *self-deniall*, which it is, when otherwise I would eat, but choose rather to *abstain*, to perform this act of that, which in generall *Christ* requireth of his *Disciples*, 2. As an act of *revenge*; which you finde among the effects of *godly sorrow*, and *parts of repentance*, 2 Cor. 7. 11. and such may *fasting* be, if on consideration of (and by way of *punishment* on) my former plenitude and *luxury* I now think fit thus to *punish* my selfe, 3. As a means of *expressing my humiliation* for sin, in time of *Gods wrath* lying upon a *nation* or any particular *person*, and for the averting of that wrath: To which *fasting* hath been always counted very agreeable, and found to be very successefull, both in the *Old Testament*, and in all stories of the *Church*, 4. As a means to fit any man the better for the performing the duty of *prayer*, as he ought. To which purpose he that doth not acknowledge its propriety of usefulnesse, is certainly a man of a strange making; much distant from the best sort of *Christians*, whose experience will sure commend it to him, 5. As a means to enable me to the performing of works of *mercy*, by giving that to the *poor*, which is spared from my *self*, which therefore should be always observed in either *publick* or *private fasts*, which we keep religiously, that we may never be the *richer* for what is thus spared, lest we seem (or be tempted) to *fast for covetousnesse*, as others doe *for strife*, *Is.* 58. To which purpose it is that you see here *almes*, *and prayer*, *and fasting*, joyned together by *Christ*, not to be divided by us. If the *meal* we *fast* from, bring any thing to our purses, it will not bee accepted. For *Isa.* 58. the *fast* which God hath chosen, or that which is acceptable to him, is said to be that, *when we break the bread to the hungry*, &c. 6. As a means to abate the *desires* & luxuriences of the *flesh*,

* *exclusus.*

flesh, and make the body more tractable, and tame, and patient of receiving the dictates of *reason*; and to subdue in it inclinations toward *uncleannesse*, when those are likely to prove too strong for us. To which purpose that *fasting* should be usefull, 'twill not be hard for any man to guesse, that considereth the cause of *carnall* desires in the body, and that old saying, that without *Ceres* and *Bacchus* (the belly deities) *Venus*, or *incontinent desires* grow cold.

S. *Is all kind of fasting then acceptable to God?*

C. No certainly: To fast out of *sorrow* or *mourning* for the death of a friend, is not so, (though not sinfull neither) To fast to *save the charges* of eating; to be the better able, or more at leisure to *transact businesse of the world*, is not so, (though again not sinfull:) and by these you will guesse of some other kinds also. Yet you may mark still, that one thing there is in all *fasting*, to wit, *self-deniall*, which though it is not by every one that *fasteth* proposed as an *end*, yet if it be so *proposed*, by so doing, that *fast* shall be acceptable to *God*.

S. *I have yet one objection against all which you have said in this matter, and it is this, that all this while you have not mentioned any command or precept of fasting in the New Testament, and therefore doe I not believe there is any such; and for the Old Testament, though there bee a command for the observation of the great day of Expiation every year, Yet, 1. that was onely obligatory to the Jews, 2. It was a* publick *fast, and not pertinent to this place, which speaks of* private *fasts, 3. If it should bee thought to concern us, yet being but once in the year, it would not be considerable; from all which, it being supposed that there is no precept now particularly obliging us Christians to fast, it may seem to follow, that fasting is not now acceptable to God.*

C. To your whole objection I answer, 1. That there is no necessity of a *precept* of fasting, to assure us that it will be acceptable to God; there was no precept for *voluntary oblations* under the Law, (save onely a direction when they were offer'd, that they should not be offered *maimed &c.* as here there is, that we should not blemish our fasting with desire of *praise of men*) and yet they were *accepted*; and many other evidences have been produced to prove the use of *fasting* to be *acceptable* to *God*, though not *commanded*,

manded, 2. Though there be no explicite *command* of *fasting* in the *New Testament*, yet from the nature and constitution of the *Gospel*, it may be collected, that there are in some cases some tacite commands of it: As, when all degrees of *uncleanesse*, all satisfying the desires of the *flesh*, are forbidden, save onely in lawfull matrimony, & no allowance of *polygamy* or concubins, To him that finds himself unable thus to live in *conjugall chastity*, the using of means, wch may help to it, are tacitely commanded by *God*; & so consequently *fasting*, if that be the only means left him (as many times it is) And then, as to the *Disciples*, that could not cast out that *Devil*, which would not goe out but by *prayer and fasting*, it is accounted infidelity by *Christ*, not to use that means, *Mark 9. 19.* so will it be the like *un-christian sin* in him, that uses not this means, so necessary to so necessary an end. The same may be said, in case the *Magistrate*, under whom we live, prescribes the observation of it, or when ever any man seeth it necessary, or very probable that he shall bee hindred from the performing of some duty (which hee owes to the glory of *God*, or edification of his brethren) unlesse hee *fast* that day. Lastly, the case may be so set, that a man may discern himself able, without any detriment to his *health*, or danger of shortning his life, &c. to use *frequent fasting*, and withall by that means much advance his spirituall ends, have greater *vacancy* for holy employments, greater *store* for works of mercy, &c. and then sure in this case the commands of *praying*, and mercifulnesse, will be also tacite commands of *fasting*. So that though there be not any particular explicite precept, obliging every man whatsoever, under pain of sin to *fast* simply, thus, or thus often; yet *tacite* commands there may be to them that are by any of these circumstances fitted for it; and even to those that for the present are not, it will yet be fit to be considered and counted of, as a *duty* that they may be concerned in; and that, if in no other respect, yet in this, that they are *Christians* who aspire to an *angelicall* life, and *invisible* joys, and should therefore deny (and by that wean) themselves of those sensuall corporall pleasures of *eating*, or *drinking*, so far as to preservation of *life* and *health*, and to their duty to themselves may be agreeable.

S. *How often then should a Christian fast?*

C. By what hath been said, you will guesse it unlikely, that I should

ſhould undertake to preſcribe poſitive ſet rules for this, the duty I ſhall leave to you as a *voluntary oblation*, for you to offer, as frequently as *prudence* joyned with due care of your health, and as piety, and the *Spirit of God* ſhall prompt you; and onely tell you theſe three things: 1. that the *Phariſee faſted twice every Week*, and that that was never cenſured in him as a piece of *Phariſaiſme*, or *hypocriſie*, or fault of any kind; but as commendable, if he had not *boaſted* of it: 2. that every *Chriſtian* ought to have his ſolemn *ſet days* for the performing that great and weighty duty of *humiliation*, in calling himſelf to account for all his ways, and *confeſſing* his ſins to *God* more particularly; and thoſe days ſhould not bee too ſlow in their returns, leſt his ſoul be too deep in arrears, and ſo unwilling to come to *accounts* at all. 'Tis very reaſonable for every man or woman of leiſure to ſet apart *one day in the week for* this turne; or if the *whole day* or any other part of it may not thus be ſpared from the *buſineſſe* of his calling, yet the *dinner time* that day may be borrowed from *eating*, and thus more uſefully employed, without any diſturbance to his other affairs. And he that uſeth not ſome ſuch conſtant courſe (which yet on ſpeciall occaſions may be altered) will be in great danger to be found, and cenſured a neglecter of the duties of a *Diſciple* of *Chriſt*, 3. That over and above this common duty of all men, ſome other wants there are or may be in this or that man, to the repairing of which, *faſting* may be very inſtrumentall, as hath been ſhewed; and ſo proportionably is to be more frequently uſed by them who have this need of it. Of which their own conſcience in the fear of *God* is left the *Iudge*. All this hath been ſaid of *private faſting*, becauſe that is peculiar to this place. For *publick faſting* the direction muſt be had from the *laws* where we live; which ſo far at leaſt oblige every one, that he offend not againſt them, either contemptuouſly, or with ſcandall.

S. *I ſhall now deſire Gods direction and grace to encline mee to the performance of this my duty, ſo as may be acceptable to him, and to pardon me for my former omiſſions of it, which truly have hitherto been very great.*

You may pleaſe now to proceed to the caution interpoſed, *wherein I ſhall preſume it ſuperfluous for you to ſay much, having twice already inſiſted on it, in order to prayer and almeſgiving.*

C. The caution is it self in plain intelligible words, [*When you fast, be not as the Hypocrites, of a sad countenance, for they* (disfigure we read, perhaps the word only signifies) *vail*, or *cover their faces*, as *mourners* were wont to doe, *that they may appear to men to fast*] but (rather then so) *doe thou when thou fastest, anoint thy head, and wash thy face*, (for thy outward guise, appear in thy ordinary countenance and habit; for the *Iews* were wont to anoint themselves daily, unlesse in time of *mourning*), *that thou appeare not to men to fast, but to thy Father which is in secret*; that thou mayest appear desirous to approve thy self to him onely, who onely is able to *reward thee*.

S. *You have now past through those three great Christian duties, which by their so near confederacy here, and by what you have said of them, I finde so linked together, that it is very reasonable we should set apart some time for the joynt practise of them all together; for though it may be fit to give almes when I pray not, or fast not; and to pray when I neither give almes, nor fast; yet sure my fasts wherein the expence of a dinner is saved, should be joyned then with Almes-giving (to wit, giving to the poore that which is thus spared) and always with prayer*; God give me a heart thus to practise it!

Sect. IV. *Of the desire and love of wealth.*

Having thus far advanced, you may please to proceed to that that follows, which I perceive to be a new matter. Lay not up for your selves treasures upon earth, &c.] *And so on in one continued thread to the end of the Chapter. Of all which what is the chief summary importance you may briefly tell me.*

C. There are two things to which all the ensuing sixteen *Verses* belong, and the second of them appendant to the former, into which the discourse insensibly glides. The former is for the mortifying of all *desire and love of wealth*; the latter for the moderating our *worldly care* or *secular providence*, which I told you would serve in stead of (and might be laid up by us as) an improvement of the *tenth Commandement*. [*Thou shalt not covet.*] The former is set down in the six ensuing Verses, 19, 20, 21, 22, 23, 24.

S. *Why doe you refer these words*, Lay not up, &c. *to the mortifying of* desire and love of wealth?

C. Because a *treasure* is a metaphoricall word, to signifie that which

which men desire and love most importunately, and *set their heart* upon, and so the prohibition of *laying up our treasure on earth*, is in effect the forbidding to *love*, or *desire*, or set the heart upon any earthly riches as a possession; but onely to use them so, as may most improve our future account, *i. e.* by *liberall* dispensing of them to raise a bank, which may enrich us for ever in another world. For the enforcing of which *prohibition* and exhortation, he mentions 1. the *vanity* and uncertainty of worldly riches; which evidences how unfit they are for our hearts to bee set upon. One kind of them, that which consists in *costly vestments*, the *Moth*, a poore despicable creature, can and doth destroy and make uselesse; another kinde, our *corn*, and other the like *fruits* of the earth, (of which, the fool so applauded himself, that he *had store for many years*) [a] *eating*, (for so the word rendred *rust*, doth signifie) whether of *men*, or (the ordinary attendants of granaries) *vermin, bringeth to nought*, (or if you will retain the word in our translation, [*rust*] it must then bee taken in that notion as it belongs to *corn* in the field, and is called [b] *smut*, when by some *winde*, or the like, the grain is *smitten*, or *blasted*, and made good for nothing. And then for *money*, or our any other kinde of *treasure*, never so closely and safely lockt up, *theeves can*, and ordinarily doe *breake through and steale it from us*. And it is observable that that *moth* and the like are [c] bred in the things themselves, and so those kinde of possessions are subject to these destroyings, when no outward *violence* approaches them; and that is a mighty evidence of the *vanity* and *uncertainty* of riches, that many times *vast* estates, and possessions doe *insensibly*, no man knowes how, crumble and moulder to nought, *rich* men without any visible expenses come to arrant *beggery*, and all the *providence* in the world cannot keep them from it, but rather betrayes them farther; the *greater* their *love* of money is, the *swifter* their *ruine* followes them. And 2. The *infatuating power* of *riches*, when we come once to *love* them, to resolve to have them, (which *S. Paul*, 1 *Tim.* 6.8. cals *they that will be rich*) and to that purpose to *serve* or wait upon them, which way soever they lead us; Our hearts are then so wholly set upon them, that we cannot at all serve *God*, or endea-

[a] βρῶσις.

[b] ἐρυσίβη ἀνεμ-ῳ.

[c] Καθάπερ σιδήρῳ μὲν ἰὸς, ξύλοις δὲ θρίπες καὶ τερηδόνες συμφυεῖς εἰσὶ λῦμαι, δι' ὧν καὶ κἂν πάσας τὰς ἔξωθεν διαφύγωσι βλάβας, ἀπ' αὐτῶν φθείρονται τῶν συγγενομένων, κατ' αὐτὸν τρόπον, &c. Polyb. Hist. l. 6. p. 59. A.

οἱ βουλόμενοι πλουτεῖν.

vour to approve our ſelves to him. This our *Saviour* proves by the contrariety of the commands of theſe two *Maſters*, *God* and *Mammon*; for if their commands might be ſubordinate one to the other, they might both have their anſwerable obedience: *God* in the firſt place, and *Mammon*, or worldly wealth in the ſubordination. But *Gods* commands being contrary to *Mammons*, *i. e.* to thoſe courſes which are neceſſary to the getting of riches, he that *will* grow *rich* (that is *bent* on that deſigne) muſt give over all hope of being (or paſſing for) *Gods* ſervant.

S. *What be the commands of God that are ſo unreconcileable with the ſervice of Mammon, or vehement deſire of wealth?*

C. 1. His command of *doing juſtice*, exact juſtice, as that excludes all *violence*, *fraud*, *oppreſſion*, &c. 2. That command of the *juſtice* of the *tongue*, in performing of *promiſes*, though to the greateſt hinderance and damage, and in not *ſlandering* any for the wealth of the whole world. 3. His command of abſolute *contentment in what ſtate ſoever* I am ſet by him. 4. That command of *ſelling*, and *giving to the poor*, *i. e.* if otherwiſe thou canſt not *relieve* thy indigent brother in diſtreſſe, but by *ſelling* ſomewhat of thy own, then to doe that, though it bee moſt unlike to proſpering, or *thriving* in the world. 5. That command of *freedome* and ingenuity of ſpirit, of unconcernedneſſe in theſe *worldly*, inferiour, tranſitory things, of *ſelf-reſignation*, dependence on *Gods* providence for our *daily bread*; in ſtead of all the carking infidelity of the worldling. And 6. That precept of *earneſt deſire and contending for peace*. 7. That of *meekneſſe*, *patience*, *praying for enemies*.

S. *How are all thoſe ſo unreconcileable with* Mammons *commands?*

C. You will diſcern it in the particulars; 1. *Mammon* preſcribeth violence to every man, *oppreſſing the poor righteous man*, any that ſtands in our way to our eſpouſed *gain*. 2. *Mammon* commands (not onely deſpiſing our *faith* in performance of diſadvantageous *promiſes* alſo) falſe *accuſing*, blaſting, *defaming*, of any which are likely to keep or get any preferment or poſſeſſion, that we have a minde to; as in the example of *Jezabel* toward *Naboth* it appears, when her *Husband* had a longing after his *Vineyard*. 3. *Mammon* commands a perpetuall *unſatisfiednеſſe*, a kind

of dropſie-thirſt, infuſed ſtill more and more at the encreaſing of our *plenty*; *Mammon* will not be thy friend, but on condition thou ſhalt be more *importunate* in getting *wealth*, more *paſſionate* in making court to *Mammon*, after this encreaſe, then thou wert before; and ſo generally you may obſerve it, the more poſſeſſions men attain to, ſtill the more covetous they grow. 4. *Mammon* commands *tenacity*, a moſt ſtrict keeping of our *own*; nay, a perpetuall deſire of being a *purchaſing*, of making ſome new *bargains*, of enlarging the walk; and if *Chriſt* require to *ſell* and *give*, you ſee the *rich* man, *Mammons* ſervant, preſently *leaves him*, he *goes away very ſad, becauſe he was very rich*. 5. *Mammon* hath all manner of ſlaviſh *tremblings*, cowardly, uningenuous fears for his ſubjects task, (quite contrary to *ſelf-reſignation*) a diſmall thoughtfulneſſe at every apprehenſion of danger, a perpetuall carking and hovering over his wealth, and a venturing on any the moſt unlawfull *un-chriſtian* practice, when ever that great law of *ſelf-preſervation*, (as *Mammon* tels him) *i. e.* the law of *Mammon*, but of no other law-giver, (I am ſure not of *Chriſt*) ſuggeſts it to him. 6. *Mammon* commands *war* (for enlarging of dominion, of poſſeſſions) that more glorious name of *piracy*, which *Saint Iames* ſeems to have conſidered, when hee ſaith, *warres come* * *from our pleaſures*, *Iames* 4. 1. which are ſurely thoſe pleaſures conſequent to the delight *or luſt of the eye*; *deſiring to have*, *v.* 2. It being moſt clear, that covetouſneſſe puts men upon all the moſt furious *wars*, and *contentions*, and *quarrels* in the world. 7. *Mammon ſets* men upon the moſt malicious acts of *revenge* of any thing; The *covetous* man hath ſtill ſo many enemies in his black book, ſo many *quarrels* to anſwer, *injuries* to repay, *treſpaſſes* to revenge, that his whole life is a kind of *Hell* to him; not knowing how to be quit with every of them, he is fain to *treaſure* up quarrels many years together, and ſtudy nothing but the payments of ſuch *debts*. Other contrarieties might be mentioned between the commands of *God* and *Mammon*: *God* commands to *keep the heart*, *Mammon* the *wealth*, *with all diligence*, or *above all keeping*; *God* commands *ſorrow for ſin*, *Mammon ſorrow for loſſes*; *God* commands *confeſſion* of *Chriſt*, and all Chriſtian truth, and never more then when 'tis moſt oppoſed, when 'tis like to bring moſt danger to the *Confeſſour*;

* ἐκ τῶν ἡδονῶν.

Mammon commands *prudence*, wariness, time-serving, never hazarding any thing for truths sake; *the righteous is bold as a Lion*, when the *Mammonist* with his *wealth*, and heaps before him, dares not quatch without a licence from *Mammon*; an assurance that it shall *cost* him nothing. These and an hundred more contrarieties evidence the truth of our *Saviours* generall speech, [that *no man can serve two Masters*] brought home to this conclusion, you *cannot serve God and Mammon*, and from thence enforce the prohibition of [not *laying up our treasures upon earth*,] or setting our heart on *worldly riches*; which is the main importance of those six verses. But beside there is a positive exhortation in these verses to *charity*, and *liberality*, which is meant by *laying up our treasure in Heaven*, *i. e.* so laying out our *wealth*, as that it may bring us in those everlasting returns, as *Christ* explaines the phrase by the like in another place; *Give to the poor and thou shalt have treasure in Heaven*, and, *Make you friends of the unrighteous*, or transitory, or unstable, *Mammon*, (contrary to the *true durable riches*) that *when you fail*, *they may receive you*, *i. e.* (by an *Hebraisme*) you may be received (as, this *night they shall require thy* soul, is all one with, *thy soul shall be required*) *into everlasting habitations*. And besides other benefits of your *liberality*, this will bee one, that when you thus *lay up* your wealth by *giving* it to *God*, and his *poor* children, your *heart*, which duly follows that treasure, will have no temptation to fasten on the *Earth*, but on *Heaven*, where our *treasure* dwels, our hopes are laid up, our joy is to be expected, and so *there will our hearts be also*.

S. *I shall not trouble you longer with this matter, it being so obvious and plain, onely me thinks two Verses there are in the midst of these which sound not to this matter, and are somewhat obscure; I beseech your help to direct me to the meaning of them, they are v.* 22. *and* 23. [The light of the body is the eye; if therefore thy eye be single, thy whole body shall be full of light; but if thy eye be evill, thywhole body shall be full of darkness. If therefore the light that is in thee bee darkness, how great is that darkness?]

C. These words, as they are mostly interpreted concerning the goodness or illness of *intentions*, are not indeed very pertinent to the

the buſineſſe in hand of *liberality* and of *love of money*; you may therefore give me your patience while I give you the naturall genuine interpretation of them, and then you will diſcern how *pertinent* they are to the preſent matter. To which purpoſe I ſhall firſt tell you what is meant by a *ſingle*, *and an evill eye*, 2. by *light and darkneſſe*, 3. by the ſimilitude here uſed, And then 4. how all belongs to the point in hand.

S. *What is meant by the* ſingle, and evill eye?

C. The word [a] *ſingle*, ſignifieth in the *New Teſtament Liberall*, the *ſingle eye*, *liberality*, *bounty*, diſtribution of our wealth to the poor. So *Rom.* 12. 8. *He that giveth in* [b] *ſingleneſſe*, or, as our *Margent* readeth, *liberally*; 2 *Cor.* 8. 2. [c] *The riches of your ſingleneſſe*, we read, *liberality*, c. 9. 11. [d] *To all ſingleneſſe*, we read to all *bountifulneſſe*, and v. 13. [e] *Singleneſſe of diſtribution*, we read *liberality of diſtribution*, or liberall diſtribution; *Iames* 1. 5. that giveth [f] *to all men ſingly*, we read *liberally*. Contrary to this the *evill eye* ſignifies *envy*, *covetouſneſſe*, *unſatisfiedneſſe*, *niggardlineſſe*, and all the contraries of liberality. So Mat. 20. 15. *is thy* [g] *eye evill* becauſe I am good? *i. e.* Art thou *unſatisfied* therefore, becauſe I have beene more *liberall* to another? thou haſt thy due, why art thou diſcontent, or *unſatisfied*? So Mat. 7. 22. *Out of the heart cometh the evill eye*; i. e. *envy*, covetouſneſſe, unſatisfiedneſſe. (For this is obſervable, that *envy* is generally ſet as the oppoſite to all liberality, and God by the [h] *Fathers* is ſaid to be *without envy*, meaning moſt liberall and bountifull.) The word which is here rendred [i] *evill*, being *equivalent* to an [k] *Hebrew* word which ſignifies the greateſt degree of *illiberality* or *uncharitablenеſſe*; and the word *eye* being added proverbially, perhaps becauſe that part hath moſt to doe in covetouſneſſe, which is called the *luſt of the eye*, 1 John 2. 16.

[a] ἁπλοῦς.
[b] ἐν ἁπλότητι.
[c] πλοῦτος ἁπλότητος.
[d] εἰς πᾶσαν ἁπλότητα.
[e] ἁπλότητι κοινωνίας.
[f] πᾶσιν ἁπλῶς.
[g] ἡ ὀφθαλμός σου πονηρός ἐστι.
[h] ἄφθονος, *Dam.* as ἀφθονέστερος χεὶρ. *Ariſtoph.*
[i] πονηρός.
[k] עין רעה

S. *What is meant by* light *and* darkneſſe?

C. By *light*, *Chriſtianity*, or the ſtate of the *Goſpel*. We *are of the light*, and *walk like children of light*; and *darkneſſe*, contrary to that, *unchriſtian heatheniſh affections* or actions.

S. *What is meant by the ſimilitude here uſed?*

C. That as in the body of a man the *eye* is the directer, ſhews it what it ſhould doe, and if it be as it ought, *directeth* it the right way; but if not, leadeth into moſt dangerous errours; ſo

in

in the man the *heart* (mentioned immediately before) if it be *liberally affected*, having *laid up its treasure in Heaven*, and fastened it selfe on it, will direct the man to all manner of good *Christian* actions; but if it be *covetous, unsatisfied, worldly, hard, illiberall*, it brings forth all manner of *unchristian*, heathenish actions. And then *if the light that be in thee be darkneſſe*, if the heart in thee be *unchriſtian*, heathenish, *how great is that darkneſſe?* what an *unchriſtian* condition is this?

S. *I ſhall not now aſk you, how all this belongs to the point in hand?*

C. It is indeed plain enough already, that it belongs perfectly to the buſineſſe. And this is the ſumme of all: 1. That *liberality* and *charity* in the heart is a ſpeciall part of *Chriſtianity*, hath a notable influence toward the production of all *Chriſtian vertues*, and a main *argument* and evidence it is of a *Chriſtian*, to have this grace in him, 2. that *uncharitableneſſe, worldly-mindedneſſe, unſatisfiedneſſe, uncontentedneſſe, envy, covetouſneſſe*, is a ſinne of a very evill effect, and conſequence; betrays a man to all moſt unchriſtian ſinnes; *fils him full of iniquity*, (according to that of *Saint Paul*, 1 *Tim.*6.10. for the *love of money is the root of all evil, &c.*) and is a ſad ſymptome, where ever we finde it, of a great deal of ill beſides. All which comes in very pertinently on occaſion of thoſe words, *Where the treaſure is, there will the heart be alſo*; and is a foundation for that appendent affirmation [*You cannot ſerve God and Mammon.*]

S. *You have fully cleared this difficulty, and paſſed through the firſt of the two things contained in the remainder of this chapter, that which pertains to the mortifying* all deſire and love of wealth. *God make it ſucceſſefull in my heart, to work all covetous earthly affections out of it, and plant all contrary graces of liberality, and mercifulneſſe in their ſtead!*

Sect. V. *You will pleaſe now to proceed to the other thing, the moderating of our* worldly care, *and* providence, *in the following words,* [Take no thought for your life, &c.] *and that taking its riſe from the formes* [therefore I ſay unto you take no thought, &c.]

Of the tenth Commandement. *Being come unto this, I cannot but remember my ſelf, and put you in minde that you formerly told me, that I might reſerve my expectation of this, as of an improvement of the tenth Commandement*

dement of the Decalogue, How may that be cleared?

C. By obſerving the importance of the *negative* part of that precept of the *law*, which is directly the *prohibition* of all *covetous thoughts*, and *deſires* of other mens *poſſeſſions*, (expreſt after the manner of the *Hebrews* by enumeration of particulars, the *houſe*, the *wife*, &c. and by way of analogy the *honours* as well as *wealth*, all conſidered as the *poſſeſſions* of *other* men.) This prohibition immediately contains a poſitive command of *contentedneſſe* with our preſent eſtate, what ever it is, without any *deſires* of *change*, *murmuring*, *repining*, diſquieting of others; And ſo thus much is contain'd in that *old Commandement*; A greater and ſuperiour degree, in which matter, is this of *not taking thought for the morrow*, for that prohibition doth not onely reſtrain our *appetites* from *roving* to that which is other mens, from *diſquieting* and *diſturbing* of *others*, and (as the *laſt Commandement* is deſcribed, *Mat.* 10. 19.) the *depriving* (in thought, and endeavour, and wiſh) the *labouring to get away* from another man, that which may by his *loſſe* (and not otherwiſe) accrue to me; but this of *not caring for the morrow*, is the not *diſturbing*, or *diſquieting my ſelf*, the turning out all *worldly thoughtfulneſſe* out of my breaſt, and not onely thoſe which are terminated in *anothers loſſe* or damage.

S. *Will you then be pleaſed to proceed to that Chriſtian pitch which is here ſet down?*

C. I ſhall now proceed to that point, which takes up all the verſes to the end of this Chapter, and in it onely detain you with two things, 1. The *precept* or doctrine of worldly *thoughtleſneſs*. 2. The *inforcements* of it, ſhewing how reaſonable it is to be obſerved and *practiſed*, though it ſeem a ſtrange doctrine. *Of worldly care.*

S. *To begin with the firſt, what care and ſolicitude is it, that is here forbidden?*

C. It is ſet down in theſe three ſeverall phraſes, 1. [a] *Take no thought for your life, what you ſhall eat, or what ye ſhall drink, nor yet for your body, what you ſhall put on, v.* 25. 2. [a] *Take no thought, ſaying, what ſhall we eat, &c. v.* 31. and 3. [a] *Take no thought for the morrow, v.* 34. From all which it appears, that the thing here forbidden is, that, whatever it is, which is the full importance of the *Greek* word, rendred [[b] *taking thought*] which being derived by *Grammarians* from a phraſe which ſignifies in *Engliſh* to

[a] μὴ μεριμνᾶτε.

[b] μέριμνα.

[a] μεριζειν νους.

[b] μετεωριζεσθε.

[c] μετεωρον σκοπης, Eccleſ. 37. 14.

[a] [*divide the minde*] doth then ſignifie a *dubiouſneſs of minde, or anxiety*; and that, a *want*, (or littleneſſe) a *defect* of *faith*, *v.* 30. a *not believing*, as we ought, that God that gives us *life* and *bodies*, will allow us means to *ſuſtain* one, and *array* tother. Saint *Luke* expreſſes it by a word, which we render [b] *doubtfull minde*, or carefull ſuſpence, but ſignifies *hanging betwixt two*; a not knowing how to reſolve whether God will doe this for us, or no. Or perhaps 'tis a figurative ſpeech from a word ſignifying a [c] *watch-tower*, or high place, whither men get up to ſee what is coming, which is an argument of great *fear* and *care* in them. Now that I may give you the clear evidence of the *Chriſtian* doctrine in this matter, I will deliver it diſtinctly in theſe few propoſitions: 1. That this is a *truth* (infallible truth) of Gods, that God will for the future provide for every ſervant of his, *food* and *raiment*, a competence of the neceſſaries of life; This truth may appear by the *promiſes* to this purpoſe in the *Scripture*; two there are of this nature, that the *margents* of our *Bibles* in this place refer to, *Pſal.* 55. 22. *Caſt thy burthen on the Lord, and he ſhall ſuſtain thee*, 1 *Pet.* 5. 7. *Caſting all care on the Lord, for he careth for you.* To which you may adde *Chriſts promiſe*, that if *we ask, we ſhall have, if we ask not amiſſe*, ſaith Saint *Iames*; which ſure we doe not, if wee aske but what he taught us to ask, this *day our daily bread, i. e.* (as in the explication of the *Lords prayer* was ſhewed) *day by day thoſe things that are neceſſary for the remainder of our life.* Many other *promiſes* you will obſerve to the ſame purpoſe, and particularly this in this place by way of expoſtulation, *v.* 30. ſhall *he not much more clothe you, O ye of little faith?* intimating ſtrongly a *promiſe* that he *ſhall*, and requiring faith or belief of this *promiſe* at our hands. Secondly, that *want of faith*, or truſt *in this promiſe*, not believing this truth, is a piece of the *damning ſin* of *infidelity*, ſo charged here upon them that believe it not, *v.* 30. 3ly, that any *carking ſolicitude* for the future, is an argument of this *diſtruſt*, this not *daring* to relie on Gods *providence*, and Gods *promiſe*, and ſo an *un-chriſtian ſin*.

S. *But is not every man commanded by the Apoſtle*, 1 *Tim.* 5. 8. to provide for his own, eſpecially thoſe of his own houſe or kindred? *and if he hath not, defined* to have denied the faith, and to be worſe then an infidell? *Sure then this want of thoughtfulneſſe*

and

and secular providence *will rather be* infidelity.

C. Because you lay such weight upon that one place of *S. Paul* to *Timothy*, and seem to think it so contrary to this present *Doctrine* of our *Saviour*, (which if it were, it would yet be more reasonable to bring S. *Paul* to our *Saviour* by some commodious interpretation, then to evacuate the force of all our *Saviours* discourse on this matter, by this one place of *S. Paul*,) and because *Rom.* 13.14. the *Apostles* caution, being rightly rendred [make not provision for the flesh to coveting] or [turn not the care or providence for the flesh into coveting or getting away other mens goods] (forbidden in the tenth Commandement) supposes that this *provision for the flesh* is apt to be so *abused*, I shall therefore first endevour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a briefe paraphrase. *Ver.* 3. *Let those widows which are widows indeed*, (*i. e.* which have neither *husbands* nor *children* to *relieve* them) bee *respected*, and *relieved* by the *Church*. Ver. 4. *If any widow having no husband, hath yet* (as it follows) *children, or grand-children, let them*, i.e. those children, *learn first to shew piety or kindnesse to their own house*, i. e. to their *parents*, and so [a] *repay* or *requite* them for their *paternall* care, doe what their *parents* had done to them (see *v.* 16.) *V.* 5. *But the widow that is perfectly such*, i. e. hath [b] *no children to relieve her*, she doth in that *solitude* and *widow-hood, hope on God, and continue in supplications and prayers* (at constant times) *night and day*. 6. *But she that lives luxuriously is dead, while she lives*. 7. *And doe you give such rules as these, that they may be blamelesse*. 8. *But if any man or woman doe not provide for, or relieve those that belong to them, especially those that are of their family*, (as the parents must be resolved to be) *he or she hath denied the faith, and is worse then an infidell*. 9. Let none be chosen to be a *widow*, which is lesse then *sixty years old*, &c. You see this whole discourse is to shew what kind of person might be fit to be *chosen* to be a *widow* in the *Church*, one to be maintained out of the *Churches* stock, and among the rest of the qualities required of her this is one, that she must be one that hath no childe able to maintain her, to provide for her; The word signifies (more generally) to *take care of*, as a [c] *Father* of a *childe*, or as a childe here of a forlorn destitute parent. And then still that differs much

[a] ἀμοιβὰς ἀποδιδόναι, *vices referre.*

[b] μεμονωμένη, so μόνη Est. 14.14. signifies one that is perfectly alone, which we render *desolate*, & so *Bar.* 4.16. μόνη is she that having her *daughters* carried away *captive*, is left quite *alone*.

[c] προνοεῖ, ἐπιμελεῖται, Hesych. Πρόνοια, προενθυμησις, ἐπιμέλεια, πρόντις. So children that are exposed by their Parents are ἀπρονόητοι in *Harmenopulus*.

from the notion that worldly phansies affixe to this place, thinking themselves obliged to *provide estates* and *riches* for them, whereas the words cannot be extended to command any more then this, that every master or mistresse of a *family*, must *take care of*, and relieve their parents and those of their *family*, (or which remain in their [a] *house* or *family*) and then that will not come home to that *thoughtfulnesse*, or *secular forecasting*, to which in your objection it was applied. The short is, the place refers to the duty of the *rich*, not to let the *Church* be *burthened* with *relieving* their *poor kindred*, especially their *parents*, which (are of their *family*) have a right to live in their house, and a propriety to be *maintained* by them, or that they doe *take care for* and *relieve them*, (still supposing they are *able* to doe it) and so this belongs nothing to *saving* of *wealth* for them, but *spending* it on them when we have it, and not *laying* it on the charge of the *Church* to doe it; and that will sufficiently weaken your argument. But then supposing this of *secular forecasting* and *providing* for *necessaries* of life, to be the thing here spoken of, (as it is apparent it is not, but onely [b] relieving the parents out of what wee have) Then to take away all scruple and to reconcile this *prohibition* of *Christs* with this *precept* of *S. Pauls*, it will be necessary to adde a fourth proposition, That *for present supplies, a Christian not onely may, but must use those lawfull and proper means that are ordinarily in his power to use to the attaining that end*; and this is so far from *distrusting* of God, or not depending and believing on him, that it is indeed a speciall *act* of this *faith*; the doing of what hee requires us to doe, and without our doing of which he hath not promised to supply us. His *promises* which are the object of our faith, are not *absolute*, but *conditionall* promises; they *require* and suppose a *condition* to be performed on our part, and then give us a right to the thing *promised*, and not before. Every man therefore must doe somewhat himself to *provide for his own*, (and not to doe so is *infidelity* in *S. Pauls* style; just as the *Disciples* are called *faithlesse* for not casting out of the *Devil*, *that would not be cast out, but by prayer and fasting, i. e.* for not using that means to cast him out, *Mar.* 9. 19.) must endeavour to be instrumentall

[a] Οἰκείων.

[b] As *Alex. Aphrodis.* saith, πᾶν τὸ προνοῦν τινος, ἀγαθόν τι τῷ προνουμένῳ πρεποιεῖ, ἀπορ. λυσ. βιβ. α. ζητ. ιδ. & Ammonius in Schol. on the ε φωναί, having resolved that one of *Gods* operations is προνοητικὴ τῶν καταδεεστέρων, *providing for those that want*, applies that of the *Poet* to it, Θεοὶ δωτῆρες, &c. *Gods giving them what they want*, making his [*providing*] and his [*giving*] to be all one.

tall to Gods *providence*, and not flie to his *extraordinary* protection, when his *ordinary* is afforded us. God doth not uſe to multiply *miracles* unprofitably, nor at all, but for the *begetting*, or *confirming* of our *Faith*; which cannot be the caſe when we neglect thoſe means of making good Gods *truths*, which are already by him afforded us; but onely when all *lawfull* means have beene tried improſperouſly, then twill be *Gods ſeaſon* to ſhew forth his extraordinary power. In the mean time it is ſufficient that he *offer* us *means* to bring us to that *end* which he *promiſeth*; and if we neglect thoſe *means*, and ſo faile in our performance of the *condition* required of us, we thereby diſcharge him of all *obligation* to make good the *promiſe* to us; which was not *abſolute* for him to doe without us, but *conditionall*, for him to doe, if we failed not in our parts.

S. *But what are thoſe* means *required on our parts, as ſubſervient to Gods providence in feeding and clothing us?*

C. I ſhall firſt name you ſome that are ſuch *means*, and then others that are miſtaken for ſuch, and are not. The true *means* you may know in generall by this mark, that all means perfectly *lawfull*, (*i. e.* all things that are proper to that end, and are no way prohibited by God) are ſuch, and all *unlawfull* are not. But then particularly, 1. *Labour* and diligence in ones calling, is ſuch a *lawfull* means. As in *ſpirituall*, ſo in *temporall* things, if we [a] *labour*, or work, God will [b] *cooperate*. As in the *war* with *Amalek*, when *Iſrael* fights, God will *fight* with them; *Poverty* is the *Amalek*, our honeſt *labour* is our *fighting* againſt it, (and therefore the *idle* perſon is called, 2 *Theſſ.* 3. 6, 7. 11. [c] *a diſorderly walker*, The word (being military) ſignifying one out *of his rank*, one that is not in file to fight againſt *this enemy*) and when wee are thus employed, God our *Captain* hath *ſworn* that he *will have war*, will *fight* againſt that enemy, with us, *for ever*; and that, as the LXXII read in that place, [d] *with a ſecret hand*, aſſiſting him that is thus *buſied*; proſpering him inſenſibly that is thus *employed*; A ſure bleſſing on the laborious, *Prov.* 10. 4. *The hand of the diligent maketh rich*, and on the other ſide, hee *that will not labour*, ſaith the *Apoſtle*, *let him not eat*; which is there a piece of *Apoſtolicall diſcipline* to beſiege *idleneſſe*, and ſtarve it up. And that an image on *earth* of what is done in *heaven*, it being the rule of *Gods ordinary providence*, that

[a] ἐργάζεσθαι.
[b] συνεργεῖν.
[c] ἀτάκτως περιπατῶν, ἀτακτῶν.
[d] ἐγκρυφία χειρί.

they that neglect the *means* ſhall not obtain the *end*. This promiſe being *conditionall* (as all others) *not* to the *idle*, *profane fiduciary*, but to the *faithfull Labourer*; the abſolute *Stoicall* depender on *fate*, may *ſtarve* for want of *induſtry*, *die* for want of *phyſick*, and be *damned* for want of *repentance*; and all this not through too much, but too little *faith*, the not taking the *means* along with him, which were predeſtined by God to bring him to a better *end*.

S. *What other ſort of means is there required of us by God to this end?*

C. *Prayer* to him for *our daily bread*; the *condition* without which there is no one thing, which we have *promiſe* to receive from him. *Aſk and ye ſhall have*, &c. but not otherwiſe. So elſewhere the *worſhipping of God* is joined with the *doing of his will*, to make us capable of *Gods hearing*.

S. *What other means?*

C. *Honeſt thrift*; the not ſpending upon our *luſts*, our *vanities*, thoſe good things of this world, that our *labour* and *prayers* have by *Gods bleſſing* brought in to us. For the *prodigall* may *ſtarve* as well as the *ſluggard*; he that *drinks* out his bread, as he that doth not *earn* it; God hath not undertaken for any ſin, that it ſhall not ruine us; His *protection* is like that of the *law*, for them onely that *travell in the day*, and in the *rode*; not for the *diſorderly walkers* in any kinde, that have any by-path, or night-work to *exhauſt* that treaſure, that his *providence* hath, or is ready to beſtow. And the ſame that I ſay of *luxury*, may be ſaid alſo of other *harpies* and *vultures*, that leave men oft-times as bare as the high-way *robbers*; that ſly ſin of *cloſe adultery*, that eats out ſo many eſtates. Yea, and that other of *ſtrife* and *contention*; that *peſtilence*, as it were, *that walketh in darkneſſe*, and devours the *wealth* as well as the *ſoul*, & there are no reparations to be expected from God for ſuch loſſes. One means more there is to which Gods promiſe of *temporall* plenty being annexed, wee may well adde it to the former, The exerciſe of acts of *juſtice* and *mercy*; *Bring you all the tithes*, ſaith God by *Malachi*, *into my ſtorehouſe*, Mal. 3.10. *i.e.* both the *Prieſts* & the *poor mans tithe*, and *prove me now herewith, if I will not open the windows of heavē, & pour you out a bleſſing*, &c. To which purpoſe the *Jews* had a proverbiall ſpeech, * *Pay tithes on purpoſe that thou mayeſt bee rich*; And there are many places of *Scripture* to the ſame

* Da Decimas in hoc ut diteſcas.

ſame purpoſe, which before were mentioned: and threatnings on the contrary, that the *withholding more then is meet, ſhall tend to want.* To theſe may perhaps be added another means, having alſo the *promiſes* of long and proſperous life annexed to it, that of *meekneſſe* and *obedience*; of which, ſaith the *Law*, their *daies ſhall be long in the land* flowing with milk and honey; and the *Goſpel*, that they *ſhall poſſeſſe the earth*; As alſo it is affirmed of *Godlineſſe* in generall, that it *hath the promiſes of this life, i. e.* of ſo much of the proſperity of this world, as ſhall be matter of contentment to them. Now theſe being by God deſigned as fit, and proper means to the qualifying us for the performance of his *promiſe*, (his providing of ſecular ſufficient wealth for us) and the *condition* required on our parts, it will be but the *believing* of a *lie* for any man to *neglect* theſe ſeverall means required on his part, and yet to claim or challenge the *end promiſed* on Gods part: In the ſame manner and degree as it is for the *impenitent* ſinner remaining ſuch, to believe and challenge the *pardon* of his ſins and *ſalvation*.

S. *I cannot but conſent to this truth, and acknowledge the fitneſſe of the meanes, which you have mentioned, as truly ſubſervient to that end.*

But you told me there were alſo ſome that were miſtaken for ſuch meanes, but are not: What are thoſe?

C. 1. *Secular wiſdome*, policy, contrivance, (for though this ſeem ſometimes to obtain that end, yet 1. there is no promiſe made to it; 2. it many times faileth of the deſign; nay 3. it hath oft times a moſt remarkable curſe upon it.) 2. *Hoarding up* all that comes, pinching the *back* and *belly* to *fill* the *bagge*. 3. *Going to law*, and contentiouſneſſe. 4. *Tenacity*, not *giving* or *lending* to thoſe that truly want; the griping illiberall hand (*Give and it ſhall be given unto you*, not elſe.) 5. *Immoderate care* and *ſolicitude*; *loving and courting* of the *world*. 6. *Deceit* and *injuſtice*; and eſpecially *Sacriledge* and *Perjury*; Each of theſe in the eſteem of the world are the faireſt way to wealth, yet in the event prove the ſtraight rode to curſes and poverty; it is a *ſnare to devour that that is holy*, ſaith *Solomon*, and *after vows to make enquiry*, and that *ſnare* meaning treachery to the *wealth*, as well as the ſoul. See the *flying roll*, *Zach.* 5. 2. (which was formerly mentioned) and the *curſe that is brought* with it, *v.* 3. and that *entring into the houſe*

of

of the thief and of him that ſweareth falſly, *v.* 4. *i. e.* on his family alſo, and *it ſhall remain in the midſt of his houſe*, and never leave haunting it, till it *conſume it with the timber and ſtones*; that which a man thinks would be beſt able to endure, the firmeſt part of an eſtate, *moulters* and *crumbles* away between the fingers of the perjured perſon; noting this to be a conſuming ſin, (and a conſumption is an hereditary diſeaſe, an embleme of which is to be ſeen, *Numb.* 5. in the *perjured woman*, *v.* 27. The *water that cauſeth the curſe ſhall enter into her, and become bitter, and her belly ſhall ſwell, and her thigh rot*, thoſe two parts of the body that have relation to the *poſterity*.) 7. *Diſtruſt* of Gods promiſe; for ſure never any man got any thing of God by not truſting him; Hee that will not take his word muſt find out ſome other pay-maſter. 8. *Oppreſſion*, violence, ſpoiling of others, (though that ſeem a ſure preſent courſe to bring in *wealth*) for the threat of the Prophet, *Eſay* 33. 1. belongs to ſuch. *Woe unto thee that ſpoileſt; when thou ceaſeſt to ſpoile thou ſhalt be ſpoiled.* Men are ſeldome ſuffered to taſte any of the fruit of thoſe ſinnes, leſt they or others ſhould fall in *love* with them.

S. *You have now abundantly diſcharged your promiſe in ſetting down the true and the pretending meanes.*

Have you any more propoſitions now to adde to the four already mentioned in this buſineſſe?

C. Onely theſe two. 5. That he that *uſeth theſe true means appointed by God, and diſcards the falſe ones ſuggeſted by the world, by Satan, or by his own ravening ſtomach, is more ſure of not wanting for the future, is better provided for a comfortable old age, and a thriving proſperous poſterity, then all the worldlings arts can poſſibly provide him.* He that gives over all *anxious* thought for himſelf, enters into *Gods tuition*, and then ſhall ſurely be never the poorer for not *caring*. 6. That the *uſing* of unlawfull (though never ſo ſpecious or ſeemingly *neceſſary*) means to the getting or preſerving of *worldly wealth*, or the neceſſities of life, is a moſt direct piece of *infidelity*, moſt clearly forbidden in the phraſe of *taking thought*; this being the diſtruſting of God and his authorized meanes, and flying to the *witch* with *Saul*, or rather the Devill to help us to it; the [a] *dividing our minds*, or [b] *hanging betwixt two*; or rather indeed *forſaking* of one, and *cleaving* to the other; *diſclaiming*

[a] μεριμνα.
[b] μετεωρισμὸς.

claiming God, and his *providence*, and truſting to our ſelves and our own artifices; And this ſure will be granted to be the greateſt *fury*, the greateſt *perturbation*, and anxiety of mind imaginable, which thus drives us out of our *reaſon*, our *Chriſtianity*, to thoſe courſes which are moſt contrary to both.

S. *I conceive the ſumme of your whole diſcourſe on this matter is this, that for the good things of the world*, God *having made* promiſe *to give them to his ſervants, and his promiſe being* conditionall, *requiring at our hands the uſe of means to obtain the thing promiſed*, It is our duty to uſe thoſe means, labour and prayer &c. and, then ſo fully to truſt God for the performing his promiſe, as never to have anxious [illegible] thought about it; *never to fly to any unlawfull meanes, to provide for our ſelves. And by this way of ſtating, I acknowledge our Saviours ſpeech here fully reconciled with S.* Pauls *command of providence, whatſoever that might be thought to ſignify, & ſo with* Chriſts *praying for temporall bleſſings, &c.*

I have onely one ſcruple wherein I ſhall deſire your ſatisfaction, whether God doth not ſometimes leave men deſtitute of food and raiment, & how then it can be infidelity to be anxious in that point? Or how can Gods promiſe of caring for us be ſaid to be performed?

C. I anſwer, 1. That it is not ordinary for men to be left *deſtitute* of *food* and *rayment*; and though ſometime it cannot be had, but by *begging* of it, yet God having in his providence deſigned the rich man to be his *Steward*, (the *wealthy mans barn to be the poor mans ſtore-houſe*) no man is left *deſtitute* that is afforded this means. 2. There being ſo many other means (fore-named) required of us, to be inſtrumentall to *Gods providence*, it will hardly be found that any man is left thus deſtitute, who hath not firſt been wanting to himſelf; and ſo the whole matter will be imputable to his default, and not to God. 3. That if the utmoſt be ſuppoſed which is imaginable, that ſome one be left ſo far deſtitute, as to come to ſtarve, yet may the *promiſe* of God remain true and firm; for that *promiſe* obligeth him not to eternize the life of any; Which being ſuppoſed, that he ſhould die by *famine*, is as reaſonable and reconcileable with this promiſe, (which can extend no farther then that he wil ſuſtain us, as long as he ſees it fit for us to live, but no longer) as that he ſhould die by *ſword*, or *peſtilence*; and that death wil be as ſupportable as many other diſeaſes and deaths, of the *ſtone, ſtrangury, dyſentery*, &c. 4. That ſuppoſe

pose God do thus *destitute* us, yet our *anxiety* or *solicitude*, our using of *unlawful* means, can never be able to *relieve* or *secure* us; whatsoever we can in this case call to our relief, God can curse and blast also, and make it as unable to help us, as the reed of *Ægypt*; & though sometimes God permits unlawfull meanes to offer us help, when lawfull fail us, to make triall of us, whether we will use them, and distrust God (who ought to be trusted and relyed on, *though he kill us*) or no, yet is it far more ordinary for those who have fled to all manner of *dishonest* meanes of encreasing wealth, to come to absolute beggery and distresse, and contumelious ends, then in any mans observation it will be found for the trusters in God to do. 5. Why may it not be thought and found true upon every mans self-examination, that such destitution, when ever it befals a child of Gods, is a punishment of some sin, which God in mercy sees fit to punish here, and not in another *world*? As particularly that of *littleneſſe of faith* in this matter; As *Peters sinking*, *Mat.* 14. 30. was a punishment of his *fear*, *and doubting*, *and little faith*, which some good men are very subject to, & whereſoever it is found may expect to be *punished*, as being it self a sin, and containing in it so many other sins, 1. the sin of *disobedience* to Christs command here, in his [*take no thought*] *v.* 31. 2. the sin of *infidelity*, not *trusting*, and so denying (in actions at least) Gods veracity, the attribute wherein he chiefly glories; giving him the lye, as it were, an *affront* and contumely to the *Almighty*; 3. the sin of *worldly-mindedneſſe*, placing our care and affection on such base and inferiour objects, incurvation of the immortall soul to a thing so much below it, and robbing God of his due, that peculiar *creature* of his, the *heart*, so naturally his, and moreover so importunately begg'd for by him; Not to mention many other sins, which constantly follow this solicitude, (where 'tis once entertained, not as a *transient* passion, but a *Chronical* disease) though not constantly the same, as *indevotion*, *impatience*, *unmercifulneſſe*, *cowardize*, *worldly sorrow*, *maligning of others*, &c.

μὴ μεριμνήσητε.

S. *Having thus largely explained the prohibition, you may please to adde in one word what is the contrary Christian duty that is here commanded by Christ?*

C. *Praising God* for our *present wealth*, and *trusting* him for the *future*.

S. *What doe you mean by the former?*

C. *Praising*

C. *Praising* him four ways, 1. by *acknowledging* the receit; 2. *Using it;* and *rejoycing* in it; 3. *Ministring*, or communicating to them that have not; and 4. if any thing ſtill remain, *keeping* it as inſtrumentall to Gods providence for the future, laying up what *God* gives us to lay up.

S. *What doe you mean by the latter?*

C. 1. *Beleeving* his promiſe, 2. *Obeying* his directions in the uſe of his authorized means, and none elſe, And 3. *referring* the ſucceſſe cheatfully to him, and *praying* to him for it without *doubting*.

S. *I conceive you have done with the precept or doctrine, which now I ſee how fitly it is annexed to the former matter of not ſerving of* Mammon, 1. *As an anſwer to the* Mammoniſts *reaſon, or motive to his ſerving of* Mammon, [*that he may not be deſtitute on the morrow*] 2. *As an improvement of that former exhortation, to which it may be ſeaſonably ſuperadded, but would never have entred or have been admitted without that harbenger. I beſeech God to ſink it down into my heart. To which end I preſume you will give me your aſſiſtance by proceeding to the ſecond thing propoſed from our Saviours words here, the* Inforcements of this duty, *ſhewing how reaſonable it is to be obſerved by a Chriſtian.*

C. I ſhall proceed to that, and give you the inforcements as they lye. A firſt inforcement is the conſideration of what God hath done to us already, 1. He hath given us *life* it ſelf, which is much more, and a farre greater act of power and mercy, then to give *food* for the *continuing* of that life, 2. He hath given us the very *body* we take ſuch care of, and that is much more again, then the *rayment* that muſt cloth it: and thoſe he hath given without any aid of ours, without our uſe of (direct or indirect) meanes, and therefore no doubt, can provide ſufficiently for the *ſuſtaining* of both. And for his willingneſſe to doe it, if we truſt and relye on him, thoſe very formes mercies of his are pawns and pledges of it, God (ſaith a Father) *by giving becomes our debtor*, Every mercy from ſo good a *Father*, comes forth Twins; a *gift* and a *bond* together; a preſent *payment*, and a future *pawn*; a *ſumme* paid down, and an *annuity* made over; the having beſtowed favours, being his greateſt obligation to continue them: when we can begin with the Pſalmiſt, *Pſal.* 100. *It is he that made us*, then we may confidently goe on,

[a] *Deus donando debet.* Cypr.

we are his people and sheep, &c. and then, *O goe your wales into his gates with thanks-giving*, not onely for past mercies, but confidence of future also, *his mercy is everlasting, &c.* A second inforcement is taken from the example of Gods providence toward other creatures: 1. For *food*, from the *Fowls of the aire*, 2. for *rayment*, from the *Lillies of the field*. For *food*, in that those birds without any trade of *husbandry*, of sowing or reaping, &c. are by the providence of God sufficiently sustained, (Nay, of many birds it is observed, they are fattest still in coldest and sharpest weather,) Nay, that sort of birds that *Saint Luke* mentions, *Luke* 12. 24. the *Ravens* are a creature, that, if *Iob* or the *Psalmist* may be believed, *Iob* 38. 41. *Psal.* 147. 9. hath more of the providence of God illustrious in it, then any other: *Naturalists* have observed of that creature, that it [a] *exposeth the young ones as soon as they are hatcht*, leaves them *meatlesse* and *featherlesse* to struggle with hunger, as soon as they are gotten into the world, and whether by *dew* from Heaven, a kinde of Manna rained into their mouths, *when* they gape (and, as the *Psalmist* saith, *call upon God*) or whether by *flies* flying into their mouthes, or whether by worms bred in their nests, as [b] some think, or by what other meanes, God knowes, *God feedeth them*. And therefore perhaps it was, that that creature to make its return of gratitude to God, flies presently on his errand to feed the Prophet *Elias* in the wildernesse: In which this was sure very observable, that that creature which is so unnaturall, as not to feed its own young ones, did yet at Gods command feed the *Prophet*: As sometimes those bags of the Miser are opened liberally to Gods children, (at their death, in building Hospitals, &c.) which had been shut to their own all their life. This example signifies, (and, being used by our Saviour, proves) that God can and will [c] doe the same to us much more, and accordingly our Saviour shuts it up with an expostulation, [*are not you much better then they?*] Man is a much more considerable creature then those birds, man is the Monarch of all them, (and *the life of my Lord the King is worth ten thousand of theirs*) and therefore surely a farre greater part of *Gods providence*, then they, and so more sure to be competently provided for, though no thoughtfulnesse of his contribute to it. But then this must bee taken with some caution along with it; not that wee should neither sow, nor reap, because the Fowles do neither;

[a] ἐκβάλλει τοὺς νεοττοὺς ὁ κόραξ.

[b] *Vallesius.*

[c] φιλεῖ γὰρ ὁ θεὸς τοῖς οὔτε ἀγχίνοις οὔτε τὴν οἰκοθεν μηχανᾶσθαι οἵοις ἔσιν, ἢν μὴ πονηροὶ εἶεν, ἀπορουμένοις τὰ ἔχατα ἐπικουρεῖν τε καὶ συλλαμβάνεσθαι, *Procop. vandal.* 1.

neither; but that we [a] ſhould take no anxious thought, as they neither ſow nor reap; that it is as unreaſonable for a Chriſtian to diſtruſt Gods providence, to bury his ſoule in an anxious care for earthly things, though the very neceſſaries of life, as for the Raven to be ſet to *Husbandry*. Had men acquired but as much *religion*, *dependence*, *truſt*, *reliance* on God by all the preaching of the Goſpel, by all the cultivation of ſo many hundred yeares, as nature teacheth the young *Ravens*, as ſoon as they are hatcht, *viz.* to gape toward heaven, and ſo in a plain downright, naturall, inarticulate way, to *call on God*, the Mammoniſts idoll would ſoon be driven out of the world, and a cheerfull comfortable *dependence* on Heaven, (in deſpight of all our jealous, traiterous *fears*, that worldly hearts betray us to) taken in in ſtead of it, an obedient ſubmiſſion to Gods direction in uſing thoſe means that hee directeth us to, and then *reſigning* all up into his hands to diſpoſe of, with an [*If I periſh I periſh*] &[*I will wait upon the Lord which hideth his face, and I will look for him*] and [*though he kill me, yet will I truſt in him.*] The other example concerning *rayment from the Lillies of the field* lies thus; God in his forming of the world hath beſtowed a ſtrange proportion of naturall beauty and ornament upon the *Lillies*, that grow in every field or Garden, though thoſe are of a very ſhort duration, and being inanimate doe contribute nothing to their own beauty, but moſt evidently the whole work is wrought by *God* onely, and all the *care* and *ſolicitude* and temporall advantages of *gold* and the like artificiall bravery, cannot equall or compare with that naturall beauty which *God* hath endued them with. Which conſideration as it may well leſſen our deſire of the gallantry of clothes, and mortifie our pride which they feed in us (the utmoſt that we can attain to in this kinde, being not comparable with that, which is in the meaneſt creatures) ſo may it give us a fiduciall relyance on *God* for all things of this nature; who ſure can cloth us, as well as thoſe, and will certainly provide for us ſuch rayment as is convenient for us, by our uſe of ordinary meanes, without our anxious care and ſolicitude for the future.

[a] μὴ μεριμνᾶτε.

S. *What is the next enforcement of this duty?*

C. An argument taken from our own *experience* in things of ſomewhat a like nature, *v.* 27. For the *ſtature* of ones body, or the

age of ones life, (the same [a] word signifies both, but is thought in this place to denote the former onely) every of us know and confesse, that our *care* and *solicitude* can doe nothing to make any considerable addition to it. Now certainly the *lengthning* of the *life* for a few days or houres, is not so great a matter as *life* it self; nor the talnesse or *stature* of the *body*, as the body it self, (for what matters it how tall a man is?) and therefore it being so confessly the work of God onely to dispose of these lesse things, our *stature*, &c. how much more reasonable is it to believe that the same God, without any *anxious solicitude* of ours, can and will conserve our *life* and *body*, by giving us those things which are necessary to their conservation?

[a] ἡλικία.

S. *What is the next enforcement?*

C. The contrary practice of the *Gentiles*, v. 32. The *Heathen* indeed, who either acknowledge no God at all, or deny his providence over *particular* things, doe use this kinde of *solicitude*, [b] *seeking* vehemently and importunately, for *all these things*, i. e. for *food*, and *drink*, and *clothing* for the remainder of their lives, or for such a proportion of *wealth*, as will be able thus to furnish them till their lives *end*: And this may be allowed or pardoned them, that have no better principles to build on, but would bee a shame for *Christians* to have gotten no higher, by the acknowledgement of the *true* God, and his *particular providence*, and *care* over all *creatures*, (but especially over us men, for whose use all other *creatures* were created) and by the doctrine of *Christianity*, which teacheth us *faith* or *dependance on Christ* for all, and desires to mortifie all *love* of the *gains* and *pleasures* of this world in us, (by *promising* us a richer inheritance then this earthly *Canaan*) and to work in us an indifferency and untroubledness of minde for all outward things, and many other graces in order to this, which no *Heathen* could ever attive to.

[b] ζητοῦντες.

S. *What is the fifth enforcement?*

C. It is set down in these words, v. 32. [*For your heavenly Father knoweth that you have need of all these things*] i. e. these things that are *necessary* for you (and others you need not seek after) God knows you have *need of*, as well as *you*, and that God is your *Father*, and cannot bee so *unkinde* to you, as not to bee willing to bestow them on you; and that *Father an heavenly*

Father,

Father, and consequently is perfectly able to bestow them.

S. *What is the sixth enforcement?*

C. This, that there is a far more *easie*, Christian and compendious way to all these necessaries of life, then our *solicitude* or *anxious care*: To wit, the setting our mindes upon our higher interests, minding and intending of those joys in another life, and that way of *Christian* obedience which will lead us to them; which if we do thus intend, God hath promised to give us these necessaries of life, *as an appendage* or addition over and above; *Piety having the promise of this life, as well as of another.*

S. *What is the seventh enforcement?*

C. Because the time to come, for which wee desire to lay in before-hand (and by that means lay a *double burthen* on that part of our life, which is *present*, to *provide* for it *self*, and that *other* also) will, when it *cometh*, *be able to take care and make provision for it self*. The *Manna* that came down from *Heaven* to the *Israelites*, fell every day, and therefore there was no need of laying up in store, (and if it were done, it *putrified*) of reserving any part of the *present portion*; for, for the time to come, they were sure to be as plentifully *provided*, as for the *present* they were; and so the *providence* of God, that hath brought us in a present store, will be able and ready to doe the like for the remainder of our lives, when it comes, and therefore all that we shall acquire by this *solicitude* before-hand, is onely to accumulate *trouble*, and *disquiet* upon our selves, *viz.* besides that due *labour*, and *industry* which we owe to God, (as subservient to his *providence*, and to our selves for our *present* subsistence) so much more also, as will secure us for the *future*; which, what is it, but to multiply toile upon our selvs, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day *for the maintaining of it self* (*i. e.* the *labour* and *sweat* that we eat our *bread* in) is *sufficient for that day*, without our *artifices* to encrease it, and requires too much (rather then takes up too little) time of diversion from the *duties* of *piety*, to these so vile *inferiour* offices. The duty being thus largely enforced, and our hearts by so many *Engines* and *Pullies* raised from this earth of ours, to that principall care of *celestiall* joys, it may now be thought reasonable to hearken to *Christ* in a prohibition which was never given to men before, and so this hard.

hard saying will be softned, this circumcision of the heart, amputation of all those superfluous burthensome *cares* of the worldling or *Mammonist*, will be found supportable to the *Christian*. I shall need adde nothing to so plentifull a discourse of this subject, but my prayers, *That we all be in this the true Disciples of Christ, Scholars and practisers of this heavenly lesson.*

Lib. IV.

S. *I See there is yet, after all the trouble, that your charity to me hath cost you, another occasion and opportunity still behinde, ready to tempt you farther to continue your favour to me, in leading me through the seventh Chapter, wherein this* Sermon on the Mount, *is concluded. You may please therefore to enter upon that. And tell me what you finde especially considerable in it.*

C. *One* strict *particular Christian precept* I finde in that Chapter, which, before I told you, will doe well to be added to those many that the former *Chapters* have afforded, as an improvement of the *ninth Commandement of the Law*; and then *four generall ones:* with a conclusion of the whole *Sermon.*

Sect. I.

S. *What is the particular precept you speak of?*

C. It is set down *positively* in the five first verses; and then a *limitation*, or explication, or caution added to it, *v.6.* The *precept* is *negative, not to judge* other men, *v.1.*

S. *Why doe you make that an improvement of the ninth Commandement?*

Of the ninth Commandement.

C. The *ninth Commandement* is, [*Thou shalt not bear false witnesse against thy neighbour*] That primarily forbiddeth those *false testimonies* in *judicature*, which are *born against* (*i.e.* are born and are *harmfull* to any of) *our neighbours*; i.e. to any other man. Then 2. all perverting the course of *judgement*, by bribes, &c. 3. All kindes of *detraction, backbiting, whispering, wronging*, or *defaming* any, open contumely, or wounding with that *sword of the tongue* most secretly. All kinde of *lying*, or *false speaking*, which may any way *hurt* any other; As for those *untruths*, which although

although they are ſuch, are yet ſo farre from being deſigned to the hurt of any, that they are perhaps truly *gainfull* to all that are concerned in them, (as in that known caſe, when a raging furious perſon purſues another to *kill him*, and asks a by-ſtander which way he went, and that by-ſtander, knowing what he will doe, if he either ſay nothing or doe not directly miſ-guide him, ſhall thereupon, to ſave one from the *ſin* of *killing*, and the other from being *killed*, ſay that which is not true) I cannot tell how to reduce this or the like, to this *ninth Commandement*, becauſe this untruth is no way a ſin *againſt my neighbour* (the purſuer, or purſued) or *hurtfull* to him, but on purpoſe deſigned to their greateſt good; whatever is amiſſe in it, muſt be reduced to ſome other prohibition, either as a variation from that attribute of Gods, who is *Truth* it ſelfe, or more fitly as a breach of that *contract*, which is betwixt all men, that our words ſhall be agreeable to truth. Now theſe which I have named being the *chiefe*, (if not onely) things forbidden in this *Commandement*, i: will eaſily appeare, that the prohibition of *Judging* my brother, is a yet *higher* pitch then what is thus forbidden in, or readily reduced to this *Commandement*, as you will grant when you ſee what *Judging is*.

S. *What is meant by* Judging? *Of Judging.*

C. 1. All *raſh* and temerarious; 2. All *ſevere*, unmercifull *cenſures* of other men.

S. *What mean you by* raſh cenſures?

C. Such as are not grounded in any manifeſt cleare *evidence* of the *fact*, but proceed from my *jealous* and *cenſorious* humour; being ſtill forward to conclude and collect more evill of other men then doth appear to me. As 1. When by ſome *indifferent* actions done by my fellow *Chriſtian*, (and appeaing to me) I ſurmiſe ſome other evill thing not far diſtant from that, and which may poſſibly be ſignified by it, but is not ſo neceſſarily; Or 2. When another mans action being capable of two *interpretations*, the one faſtning *evill* upon it, the other not; I take it on the *evill* ſide, and cenſure him for that action, for which, perhaps, God the ſearcher of hearts will never *judge* him; (or in caſe God ſees it to be *evill*, but I doe not, then however thus to *judge*, is in mee *temerarious* judgement.) Or 3. When any other man hath done any thing *apparently evill*, yet from thence to infer a greater guilt in him, then

to that *action* necessarily belongs, as the action being perhaps capable of *extenuation* by circumstances, for me to deprive it of those extenuations, and passe the *judgement*, which would belong to it *absolutely* considered; Or 4. Upon the *commission* of one or more single actions, not sufficient to build up an *habit*, or argue a *malignity* in the agent, to *censure* him as guilty of that *habit* or that *malignity* this is still *temerarious* judgement; which commonly proceedeth, whersoever it is, from *pride*, *ambition*, *vain-glory*, or from *envy*, *malice*, *uncharitablenesse*, and *self-love*, from one or more of these; and fall's under the *judgement* due to the *suspitious*, *contumelious*, *whisperer*, *busie-body*, &c. Quite contrary to that *charity* that *hopeth all things*, *believeth all things*, *thinketh none evill*; to that humility that thinketh *better of others then our selves*; that *peaceablenesse* which *Christ* commendeth to us; that *kindnesse* and *pitifulnesse* in *bearing one anothers burthens*; and so lessening them, and not making them heavier by our *censures*.

S. *What mean you by* unmercifull censures?

C. Those which have no mixture of *mercy* in them, *Iam.* 2. 13. The precept of *forgiving* those who have *wronged* me, is by *Christ* improved in some kinde, and extended even to those *offences* which are done against God, so far as that I be obliged by it to look upon them (in others) in the most *favourable* manner, (as on the other side I should be most *severe* in the examining and *judging my self*) and always remit of that *rigour* and severity which the matter is capable of, as knowing that my own best actions must be lookt on favourably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

S. *To what purpose is all that which in this matter is added to this prohibition in the rest of this period?*

C. Tis, 1. A *determent* from this *sin*. 2. A *direction* how to avoid it. The *determent* this; to consider how fearfull a thing it were, if God should judge us without *mercy*; and how reasonable it is, that he should so doe, if we be so *unmercifull* to other men. The *direction*, to *reflect our eyes* and *censures*, every man upon his *own sins*, and there to busie them in aggravating every one into the size that justly belongs to it; by this meanes to pull downe my own plumes, to abate my proud *censorious* humours, and then those will appear but *motes* in another man, which now doe passe for

for *beams* with me, He that is truly humbled with a *ſenſe* of his own ſins, will be willing to wink at faults in another; at leaſt not to *improve* and *inlarge* them; not to *cenſure* and *triumph* over them.

S. *What is the limitation or caution, or explication of this precept added in the ſixth verſe?*

C. The ſumme of it is this, that this precept of *not judging*, is not ſo *unlimited*, that it ſhould be *unlawfull* for me to *cenſure* or think evill of any man; as in caſe he be an *open* profane perſon, expreſſed by a *Dog* or *Swine*, the one a creature ſo *accurſed*, that the price of him was not to be *conſecrated*; the other ſo *unclean*, that 'twas forbidden to be eaten by the *Iewiſh* law; and both of them emblemes of an *habituall impenitent ſinner*, 2 Pet. 2.21. The *firſt*, again, intimating ſuch as *bark*, and *rave* at all good exhortations; *contradicting and blaſpheming*, Acts 13.46. The *ſecond* thoſe, that though they *blaſpheme* not, yet by the *impurity* of their lives ſhew the ſecret *contempt* of their heart. This ſacred exhortation of *not judging* or *cenſuring* is ſuch, as *they* are not to expect any benefit from; this act of *Chriſtian charity* is too *holy*, and *ſacred* a thing to bee caſt away on ſuch *Swine* and *Dogs*, who are firſt uncapable of it, and then will make ſuch ill uſe of it; and if in ſtead of *judging* the offender, you goe about to *exhort* with never ſo much *mildneſſe*, (which is the wiſeſt and moſt charitable *Chriſtian* way in this matter) they will contemne your *exhortations*, and repay them with *contumelies* in ſtead of *thanks*.

S. *But what, may I never paſſe judgement on another man, unleſſe it be ſuch a notorious offender?*

C. Yes; 1. If that which you *judge* in him, be (though neither *habituall*, nor *incorrigible*, yet) *notorious*, and evidence of fact make it ſubject to no *miſtake* of yours. 2. If you extend that *cenſure* no farther, then that *fact*, or no farther then what may from that *fact* bee neceſſarily inferred. 3. If you expreſſe your *judgement* or *cenſure* in words, no farther then may agree with rules of *charity*: As 1. *Charity* to him, either in telling it him your ſelfe, and ſeaſonably * *reproving him*, or telling it ſome body elſe, to that end that he may *reprove him*: Or 2. *Charity* to others, that they may bee *warned* and *armed*, not to be *deceived* and *enſnared* by him. Or 3. *Charity* to the *community*, that hee may not by concealment of ſome great faults get into ſuch *place* of *judicature*, &c.

* *Vid. Fraternam corrept.*

&c. where that ravenous humour of his, entring in a disguise of *sheeps clothing*, may be armed with power to doe more *mischief*. In all which yet I must bee very *wary*, that under this cloake of *charity* I doe not carry along a *malicious*, or *proud*, or *wanton*, petulant humour of my own, or even an *habit* of *defaming*; and flatter my self that *charity* is the onely mover in me all this while.

S. *But can my judgement be forced? My assent or belief follows, and is proportioned to the motives that induce it; As knowledge cannot choose but follow demonstrative premises, so beliefe cannot choose but follow those that appear most probable; and if I see that by a man, by which my discourse leads me to conclude him drunk, &c. can I offend in judging him?*

C. If my *conclusion* bee rightly inferred by due premises, and offend not against rules of *discourse*, I doe not offend in so *concluding*, or in so *judging*, so that I keep it within my owne breast, and doe mix *mercy with judgement*, i. e. take the more *favourable* part in *judging*; for no man is bound not to *know* what hee sees, or not to believe what seems to him (judging in simplicity) strongly *probable*; Nay, 2. If he expresse his *judgement* to him whom he thus *judgeth*, on purpose to be satisfied of the truth of his judgment, or (in case it shall prove true) to *admonish*, it is still not only *lawfull*, but *commendable*. Nay, to tell it another to either of these purposes, it will be so also.

S. *But what if I tell it another, not on either of these purposes, and yet not on any defamatory malicious design neither?*

C. Though it bee not out of any *malicious* design, or flowing from any stitch or grudge which I have to that man, yet it may bee a *defamatory* design; for I may have that generall *habituall* humour of *pride* or *vain-glory*, that for the *illustrating* and setting out my self in more grandeur, I may think fit to *blast* and *defame* every man I meet with; and then that will be *sin* enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other *evill* may; as that of *whispering*, * *curiosity, medling with other mens matters, wantonnesse, vaine* desire of *tatling, telling news, &c.* and if any of these be it, then will it be so far sinfull as the motive or cause of it is.

* περιεργία, ἀλλοτριεπισκοπία.

S. *But if still it be separated from all such sinfull motive, or adherent,*

herent, and be onely produced by ſomewhat neither good, nor evill, (as I conceive it poſſible that many words of my mouth, as well as thoughts of my heart, and motions of my body, may be neither morally, nor Chriſtianly good, nor evill; and that it is not neceſſary for them to be deſigned to any particular Chriſtian end, if onely this generall care be had, that they be not againſt charity or edification) What is to be ſaid of ſuch judging?

C. Though ſome other words may perhaps be of this nature, as *indifferent* as *motions*, or turns, or *geſtures* of the body, (& therefore 'tis not without reaſon thought, that by * [*every idle word*] *Mat.* 12.36. is meant onely *every falſe word*, as hath been ſaid) yet perhaps this of judging *another* will not be of that nature, being ſubject to more *defaults* and taints, then moſt other things; & that which is here indefinitely forbidden; and if it breake forth into *words*, 'tis yet more ſubject to evill. But if ſtill it be mentioned onely as a *relation* (entire and ſimple) of what I ſaw, leaving the *concluſion* to others judgements, and not interpoſing mine, or only ſo farre interpoſing it, as to relate truly what *concluſion* I did then make of it, and what moved me to that *concluſion*, abſtaining ſtill moſt ſtrictly from *adding* or *concealing* ought, or doing or ſaying any thing, that hath any tincture from my own *pride*, *cenſorioufneſſe*, &c. it may ſtill be as *harmleſſe* and *blameleſſe* in me, as writing of the *honeſteſt hiſtory*, or if not, will yet hardly appear to be prohibited under this of *not judging* in this place. But however, becauſe this is the moſt that can be *lawfull*, and ſtill is no more then *lawfull*, (or *not ſinfull*) not arrived to any degree of *morall goodneſſe*; and becauſe it is very apt to fall into *evill*, and withall becauſe of the *ſcandall* that others may take, who by ſeeing a godly man take this liberty, may miſtake it, and goe farther and fall into *ſin*; and yet farther, becauſe it may be a breach, although not of *this*, yet of *another prohibition*, *viz.* that [*of not doing to others what I would not have others doe to me*] (it being preſumed of all men, that they would not willingly have every *fault* of theirs made matter of *diſcourſe* to other men) 'twill therefore, I ſay, (for theſe conſiderations) concern him to deny himſelf that liberty, if it be but by way of *revenge* for the *unlawfull* liberty, which he hath ſo often taken; and though this hee ſhould not bee too forward to *judge a ſin* in others, (leſt he thus fall into the fooles ſnare, *cenſure*

* πᾶν ἀργὸν ῥῆμα.

others of *censoriousnesse*) yet ought he in this matter to bee very *watchfull* over himself, that he *offend not with his tongue.*

S. *This precept of not judging I cannot without tears and hearty confession of mine own great guilt in this kinde bear home with me; and I fear there are few in this last, and most uncharitable age of ours, who have not had their part in it.* I beseech God to reform it in all our hearts, *and joyn this last act of prudence, which this sixth verse hath mentioned, with that simplicity which in the former five was required of us!*

Sect. II. *Of the Power of Prayer.*

You told me that after one particular precept, which you have now explained, there followed some generall precepts. What is the subject of the first of them?

C. It is concerning that great busines of *Prayer*, in the five next verses, 7,8,9,10,11. considered now, not as a *duty* of ours toward God, or an act of *Worship* (as it was considered, *c.*6.) but as an *engine* or *artifice*, to fetch down from heaven the greatest treasures that are there, even that of *grace* it self, or the *holy Spirit*, as appeareth by the comparing this place with *Luke* 11.13. and the summe of it is this, that *Prayer* is the *key* of entrance into the *Fathers* house; that no man shall ever fail of *finding* and *receiving good things*; particularly *Grace*, the greatest good, that *asks*, and *seekes*, and *knocks*, i. e. useth *importunity* in *prayer*, as a childe to a Father, depending wholly on him; and, if he be once, or twice, repell'd, returning unto him (with *humility*, and *submission*, and *dependence*, and *confidence*) again, and never giving over petitioning, till he obtains.

S. *What is the next generall Precept?*

C. It is that famous one, that I told you was the *improving of the eighth Commandement* of the Law, and which the * *heathen Emperour* is said to have reverenc't *Christ* and *Christianity* for, and which all the wisest men of the *Nations* have admired for the best and highest rule of *justice* and *charity* to our neighbours, in these words, *v.* 12. [*All things whatsoever ye would that men should doe to you, doe ye even so to them.*] Which (saith he) is *the law and the Prophets, i. e.* on which all my duty towards my neighbour depends, or wherein the whole *law* concerning that, is fulfilled.

* *Severus.*

S. *How is that the improving of the eighth Commandement?*

C. *The*

C. The *eighth Commandement* [*Thou shalt not steal.*] doth first forbid all kind of *Robbery*, *Piracy*, *Burglary*, *stealth*, *pilfering*, & in a word all invading of any other mans *possession*, or *propriety*, whatsoever most specious *colour* or *cause* can bee pretended for so doing; Of these *colours* I have formerly toucht on one, That of those who found all *propriety* in, or right to the good things of this world, not in the *laws* of nations, and of men, but in the favour of God; and by so doing, offer all men, that are so presumptuous, as to think *well* of *themselves*, and *ill* of *others*, a *justification* for all their *rapines*, and invading of those, whom they maligne, or will but pretend to think *ill* of, that they may *devoure* them. Contrary to which vile and *diabolicall pretence*, is not onely the profest truth of *Scripture* in this Sermon, that God *bestows* the *rain* and the *Sun-shine*, (and under those *emblemes*, the possessions of the earth upon the *wicked* and *ungodly*) but that other known Maxim also, that *Christs kingdome is not of this World*, that he came not to interpose in *secular* affairs (such are the proprieties of men) but disclaimed having any thing to doe to bee a *Judge*, or *divider* among *men*, and himself pays *tribute to Cæsar*, though an *heathen*, and commands that those *things that are Cæsars shall be given*, or *rendred unto him*, supposing that some things there were, and particularly the *tribute* there, which that *heathen Prince* did duly possesse and enjoy. And it is a sad *omen* to see this doctrine (which is so directly contrary to the *teaching* and *practice* of *Christ*) to bee entertained among *Christians*, and own'd by those, (and never by any, but by those) who take themselves to bee the *dearest children* and *friends* of God. To this *Commandement* is reducible also the *prohibition* of all *oppression*, and *injustice*, all withholding the *hire* of the *poor labourer*, or generally the *borrowing*, and not *paying* again. But the *higher* pitches of this kinde are reserved for this *higher* precept of *Christ*, of *doing as we would bee done to*, which you will perceive when we proceed to the opening of that. *Of the eighth Commandement.*

S. *What then is the meaning of this precept?*

C. To *love my neighbour as my self*; or not to suffer my self-love to interpose, or make me partiall in judging of my *duty* to *others*; but thus to cast, whensoever I doe any thing to my brother; Would I be well pleased to be so dealt with by any other? Or, if I might have mine own choice, would not I desire to bee otherwise *Of doing as we would be done to.*

therwiſe uſed by other men? Or yet farther, that whatſoever uſage I deſire to meet with, at Gods hands, (which is certainly undeſerved *mercy*, *pardon* of *treſpaſſes*, and doing good to enemies or treſpaſſers) the ſame I muſt perform to others, for ſo this phraſe [*whatſoever ye would that men ſhould doe to you*] doth by an Hebraiſme import [*whatſoever you would have done unto you*] which is the * ſtyle that this precept is ordinarily read in, and then extends to whatever I deſire that God or *Chriſt Ieſus* ſhould doe to me, *i.e.* not onely all the *Juſtice*, but all the *mercy*, and *goodneſſe*, and bounty in the world.

* *Quod tibi fieri vis, &c.*

S. *I acknowledge the reaſonableneſſe of your collection and interpretation, and ſhall from thence ſuppoſe, that this great rule of doing as we would be done to, is the foundation of all* juſtice, *and* mercy *toward men. Now the latter of theſe you have inſiſted on already in the* Beatitudes, *and therefore I ſhall not importune you again in that matter, but for the firſt, though that be ſuppoſed and alſo prerequired by Chriſt in his precepts of* mercifulneſſe, *and almſgiving, and conſequently have been ſuppoſed in your handling them, yet have you not as yet ſpoken ſo diſtinctly of it, but that your more particular deſcending to it may bee uſefull to mee. Pleaſe you therefore to ſatisfie me in theſe few queſtions; firſt, Whether I may make this advantage of this rule, that whatever I ſhall reſolve to beare contentedly from others, I may lawfully doe to them, and ſo that if I would reſolve to be content to ſtand to the injuries another man can doe to me, I may then lawfully injure him?*

C. No man in his right mind can be ſuppoſed ſimply to be willing, that *injury* ſhould be done unto him, and therefore no man is to doe any injury to another; and if any man bee as you ſuppoſe him, it is then to be reſolved, that it is for ſome *advantage* or *gaine* which he deſignes to himſelf thereby: as for example, (that which you ſeem to intimate) that by living by *rapine* and injuſtice hee hopes to *get* more then he fears to *loſe*, and then that treacherous *contentment* is but an artifice of *eluding*, not of *obeying* this rule, an invention of ſinning ſecurely, and will be far from being accepted by God, or by any reaſonable man for an excuſe of his injuſtice; and therefore ſecondly, the interpretation of the rule muſt be (without any ſuch deceit) that I *doe* nothing to any man, but what

what I, or any honeſt minded man would be content to have *done* to him, if it were put to his *choice* or option; or if you pleaſe to take it more intelligibly you muſt *never doe that to another*, which if you were that *other*, you would think to be *injuſtice*; or again, you muſt never ſeek to advance any *gain* of your own by the *loſſe*, or leſſening of another mans.

S. *I receive your anſwer as ſatisfactory to my firſt queſtion, which ſhews mee that this rule is not too* looſe; *But then my next and more ſerious queſtion will be, whether it bee not too* ſtrict? *I demand, therefore, May not I endeavour to* gain *to my ſelf by anothers* loſſe?

C. I anſwer poſitively, you may not, for that is the thing forbidden in the laſt *Commandement* of the *Decalogue*, as it is explicated in the *New Teſtament*, ſometimes by *not defrauding*, *Mar.* 10. 19. (where the word in the originall ſignifies the * *depriving* of another, the *leſſening* of his *poſſeſſions*;) ſometime by [a] *not deſiring*, or *not luſting*, *Rom.* 13. 9. i. e. not deſiring to get from any other man that which is his) ſometime by *not coveting*, 2 *Cor.* 12. 17. & *Lu.* 12. 15. [b] *abſtaining from covetouſnes*, (where the word ſignifies a *deſire of getting* that which is [c] *above my portion*,) but eſpecially (as will appear by comparing the two parallel places, *Mat.* 19. 19. with *Mar.* 10. 19.) by *loving the neighbour as thy ſelf*, which is there clearly ſet, not as the *great* Precept to contain all the other under it, (as in other places it is the ſumme of the ſecond Table) but as the *particular* importance of the laſt *Commandement*. From whence it follows, that it is not lawfull to deſign the *gaining* of any thing to my ſelf by the diminution or *loſſe* of another, for that is clearly to *covet his*, (contrary to the duty of contentment with my own) and to *love my ſelf*, and to doe good *to my ſelf* by the *hurting* of him, and that which is called in *Eccleſiaſticus*, c. 41. 19. [d] *deceit in giving and taking*, i. e. in bargaining.

* μὴ ἀποστερήσῃς.
a ἐκ ἐπιθυμήσεις.
b οὐκ ἐπλεονέκτησα.
c As the word is oppoſed to ἰσότης equality & ἐυσύμβολον ἐν τοῖς συναλλάγμασι, juſt proportion in bargains, *Simp. in Ar. Phyſ. f.* 8. C.
d σκοραχισμὸς δόσεως καὶ λήψεως.

S. *But if I may not thus* gain *by another, this will take away all* buying *and* ſelling, *eſpecially all* trading, *wherein the tradeſman ſels* dearer *then he bought, and whoſe very living is by what hee* gains.

C. It will take away all *unjuſt* dealing in *buying* and *ſelling*, all *Extortion*, *Monopolies*, *foreſtalling*, *enhaunſing* of merchandiſe, *lying*, *falſifying*, &c. and it is very fit it ſhould doe ſo, but

Of juſt dealing in buying and ſelling.

for honest ordinary lawfull gains, such as a man may plentifully and comfortably live by, and such as all men will be well content that all others should make by their trades, as a fit proportionable reward both for their present paines and charge, and for their industry and expences in acquiring such a skill or craft, and for the hazard they are subject to, it will not at all lessen them. For it is among all men resolved, that every mans *art*, and his *paines*, and the *charges* and the *hazards* he is put to, are rateable and may be sold, and that it is profitable to each single man and to *Commonwealths*, that some men of *skill* and honesty should traffick, and provide those things which are commonly wanted, and make a moderate *gain* by the *selling* of them; and the *Rule* which we are now upon, hath nothing contrary to that; for any man would be content that he that brings him home to his door those things which hee wants, and which would cost him much more to provide for himself, should gain one penny in *twelve*, or the like proportion, which the Masters of every trade know to be moderate on both sides, neither too little, nor too much. But if this *moderation* be not observed, if the *gain* be any thing considerably either *lesse* or *more*, then 'tis that the *rule* is broke.

S. *I conceive that the gaining* too little *will not break the rule, and for the* too much, *I must yet desire more punctuall directions.*

C. 'Tis possible you may be mistaken in the former, not onely because he that sels *too low*, may offend against himself, and his own *family*, and a man is to love *himself*, (and not his *neighbour* onely) but especially because a man may by selling at too *low* a price, get away the *custome* from, and consequently *defraud*, and injure all others of the same trade with him; as for example, if ten men in a City may all of them live by their (some way of) merchandise, by the gaining of one penny in every twelve pence which hee layes out, it will be possible for one of these men by taking but one half penny in a shilling to get all the custome from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that underselling, then otherwise he could do, which though it be no *injury* but *advantage* to the buyers, is yet the defrauding of all those other Merchants in that *City*.

S. *I*

S. *I perceive my errour, but still conceive that the most ordinary way of offending is in the excesse, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one penny to get nine, and so an excesse in another kind also) but, I say, the ordinary way of offending is in the direct excesse, in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?*

C. This one rule will serve your turn, never to endeavour to enhaunce the price of any commodity above the *value* of it.

S. *What way is there to know the value of any thing?*

C. That known one, that [a] *every thing is valuable for as much as it may be sold.*

[a] *Tanti valet quanti vendi potest.*

S. *If that be the rule, the Marchant will be safe enough, for if he sell a thing at never so dear a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amisse.*

C. You mistake the *rule*, for unlesse he that *bought* it, can *sell* it at that *price* again, which he was made to *pay*, or unlesse hee that sold it him, could have sold it to other prudent men at that rate, or unlesse that be the *ordinary rate* of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable, according as any one subtil Merchant can have sold it to any one *weak* or passionate *Chapman*, but according to what is the *ordinary rate* of it when it is sold.

S. *But if a man will give me such a sum for a commodity, do I doe him wrong to take it?*

C. If you are a *tradesman*, whose calling is to furnish those that want, with such commodities, you are not to demand more then those *moderate* gains; and if you demand no more, it cannot bee imagined that he will give you more for it; or if voluntarily he will on his own free motion, not onely without any *art* of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if I say, he will then in bounty, or voluntarily upon any other fit consideration give you more, it will in that case be perfectly *lawfull* for you to take it.

S. *But what if it be a thing which my calling doth not so engage me to sell; if it be my house, or land, or the like, which I may most law-*

lawfully keep, may I not sell that for as great a sum as I can possibly get for it?

C. Though I am not obliged to *sell* these at any rate, yet if I doe *sell* them, I must set a *moderate rate* upon them, and if I *sell* them to one at a higher rate then either any man will give him again, or then I could have had of others, I shall for the present suppose that it was by one or more of these meanes that I was enabled to do it; either *first*, that the *buyer* was *unskilfull* and weak, or secondly, that there was some *undiscovered* fault or weakenesse in that which I sold (I mean, which the *buyer* discerned not) which moved him to be willing to pay that for it, which if he had known those faults, he would not have done: and then that *concealment* again might be wrought, either 1. by some *positive falsity* of mine in down right denying it, when I knew it was so; or 2. by my *denying* it again, when I thought really that it was not so, though it were; or 3. by my refusing to answer to any such question about it; or 4. by his not making any such question to me; or else thirdly, that the buyer had some speciall *liking* or *phansie*, or vehement desire to that possession of mine; or fourthly, that it was more *convenient* and beneficiall to him then to any man else. And every one of these circumstances will somewhat vary the case, perhaps it may bee worth your pains so see how.

S. I shall therefore call upon you for your resolution to the severall cases. And 1. *What is it, if his weaknesse and unskilfulnesse were made use of to get from him an higher price?*

C. It is acknowledged by all that this is *cheating*, or circumventing, taking *advantage* of another mans *weaknesse*, and very near the guilt of *robbing* on the high-way, (which is but the making use of another mans *weaknesse* to deprive him of his goods) nay of that grand *Piracy* so common unto many abroad in the world, when the *stronger devour the weaker*, upon no other title of right, but because they are so, and every man thinks he may lawfully doe whatever he is able to doe, (saying with the Atheist, *Wisd. 2. Our strength is the law of justice, and that which is feeble, is found to be nothing worth*) and this is most directly contrary to the first *fundamental rule*, for no man would be willing to be so *over-reacht*, it being (beside the injury) a most *contumelious* thing to be *out-witted*, (as to be *over-power'd*) and nothing is counted more unsupportable,

portable then such a contumely.

S. *For the second, if there were in the buyer some particular deception proceeding from some concealment of some fault in the commodity; And* 1. *If that concealment were wrought by some* falsity *of the seller in downright* denying *it, then if that were knowingly done, I conceive at first thought of it, that that must needs bee a double sinne in the seller,* 1. *Of lying,* 2. *Of robbing or cheating the other man of so much of the price, as the consideration of that fault would have taken off from it; and this is the greatest meannesse in the world, to sacrifice any of my truth to so base a thing as a little gain of money is; but what if his* denying *it was upon an errour in himself, the fault being unknown to him, (which was the second case of concealment?)*

C. Though that may have excused him from the first guilt, that of a *lye*, because he spake as much as he knew, and went not against his *conscience*, yet it is clear that by this meanes he hath made an *immoderate gain* (though perhaps against his will) and the other hath lost, having not that for his money which hee thought hee had bought, and might reasonably be allowed to think so, because hee might in prudence think the seller knew (and yet if there were any imprudence in it, the seller ought not to gain by that, the *folly* of the other being not an ingredient *valuable in his commodity*, nor giving him any title to the others goods, as before) and therefore I shall conclude, that in that case, so much of the price must be payd back again, as came in through that (though *involuntary*) *falsity*, and he that doth not think fit to doe so, may well be presumed to have *falsifyed wittingly*, for he that hath once erred, will be sorry for his *error*, and hee that is so, will be desirous to *redeem* it even with some losse, but will never think fit to *gain* by it, to be the richer for his sinne, which yet he must be, if he *restore* not. And if in either of these two cases it be interposed, that it is an old rule that the * buyer *must stand to hazards*, and consequently must *look to himself*, which would conclude that the seller is safe in such cases; I answer, that that is a rule of humane law, and accordingly that hee may be safe from the penalties of the law, (which looks not any farther then the *outside* of the action, (as it is a contract legally past) and cannot possibly dive into the secrets of conscience, nor consequently punish what it is not presumed able to see) but then he shall

* *Caveat emptor.*

not therefore be safe from God, who looks to the heart; and besides, if all other laws should allow such liberty, and free men not onely in the *Court*, but from obligation of *conscience*, as far as concerns that *law*, *i.e.* not command such strictnesse to the buyer, yet Christ may be allowed to improve laws, even the *Civill*, *Imperiall*, and the *Municipall English*, as well as the *Naturall* and *Mosaicall law*; and I shall here suppose him to have done it, by this rule of [*doing as I would be done to*] which certainly comes home to these cases, no man being supposed willing to be cheated by anothers *falsity*, whether *voluntary* or *involuntary*, or if he be content to *forgive* it, when he knows 'twas *involuntary*, yet will not hee be pleased that he should *suffer*, or pay for the others *error*. This same answer may also be given to (that wch is the onely second thing, which I conceive may make this resolution of the case to be thought too severe, *viz.*) the *common*, if not universall *custome* of men to doe otherwise. For sure there is no prescribing against Christs rule, If former *laws* might be heightned by Christ, and so former permissions evacuated, then sure former customes, be they never so universall or popular, may well be superseded by so great a presence as of Christ, who among other things came to redeem us from this errour, (and to stir us up on the other side to oppose it the more, because it was a *popular* one being by that very consideration evidenced to be a part of the world, which in our *baptism* we abjured) and to shew us that *abundance* was not so precious a thing, but that a little well gotten, were as great, nay, a far greater wealth, a richer matter of content in this life, then all the *vastest treasures*, or revenues; and I pray mark how powerfully Christ hath delivered this, as an *aphorism*, to perswade any prudent man to *abstain* [a] *from covetousnesse*, *Luke* 12. 15. (the word signifies *desire* (or endeyour) to *get more* then what belongs to one, the contrary to *contentment* with the present estate what ever it is) because saith he, [b] *the life that any man hath* by his *possessions* (be it life it self, or cheerfulnesse & *felicity* in life) [c] *consists not in having superfluity*; he that hath enough, (and that may be had without coveting, without *gaining* by another mans *losse*, by *ordinary moderate* gains) is as happy even for this world (if there were never another) as he that hath the greatest *abundance* or *superfluity*; for the very nature of those words tell us, that that is needlesse, (so *abundant* and *superfluous* signifies) and

[a] ἀπὸ πλεονεξίας.

[b] ἡ ζωὴ αὐτοῦ ἐκ τῶν ὑπαρχόντων αὐτοῦ.

[c] οὐκ ἐν τῷ περισσεύειν τινὶ ὅδε.

then

then what is it but burthen, that we gain by it?

S. *You have by this superaddition to your answer, made that doctrine which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall further adde to the other cases. To proceed then, What if that* deception *proceeding still from* concealment, *that* concealment *were by the sellers* refusing *to answer to any such* question *concerning any such fault, or defect in the commodity?*

C. That *refusing* to answer, must in all likelihood be insidious, and on design to gain more then was due, and that is very grosse, though there be not the *lye*, there is every thing else that was in either part of the last case, and must be condemned accordingly.

S. *But what if it was by the buyers not making any such question?*

C. Even then the laws of *justice* as they were known even to *naturall* men, would decry it as *unjust* in him that sels, in case hee knew ought by the *commodity*, which hee could believe did really, or would in the buyers opinion (if it were known) lessen the value of it, for then it is clear, that man meanes to make advantage of that concealment, and receives somewhat for that which is really nothing, and by him known to be so, though for *covetousnesse* hee *conceal* it. This case to this purpose hath been put by a naturall * man before Christs time, in this form; There was a famine in one *City* built on the sea side, whereupon the inhabitants of another hearing of it, provided to send out a *Fleet* laden with *corn* to relieve them, which consisting of ten or eleven ships, and being all prepared, one ship gets out a day before the rest, and comes to the haven, and straight sels the burthen of corn at what rate was demanded, and that being done, the whole *Fleet* comes in, and so fully furnishes the *City*, that it was sold at an ordinary price, perhaps but the third part of the rate, for which the first ship had sold. The case being argued in behalf of the owner of that ship, and all the fairer circumstances being considered, (as that they of the *City* never asked him whether there were more ships a coming, nor stayed to beat the price with him, but gave willingly what he demanded) the resolution is at last, that this was an *indirect action*, and that this artifice of his was meerly designed to gain from the *Citizens* that which hee had no right to, and which they would not have given had

*Cicero de Offic.

had they known that which he knew, and none but he could tell them: and what (ſaith he) did that man get by this? forſooth a little money, and was counted a knave, encreaſed his *treaſure* and loſt his *reputation*; and that he conceives ſufficient to fright any from the like. And ſure if Chriſts command may not prevail with us as much as ſenſe of honour among them, or if that be counted honourable now, which was infamous and reproachfull then, if now it be a creditable thing to *circumvent*, and cheat my fellow-Chriſtian, to grow rich by tricks and artifices, when *Socrates* an honeſt Heathen would venture a *martyrdome* in *Athens* to beat down theſe and the like vitious cuſtomes among his *Countrymen*, and reſolve that ſuch a death was better then any kind of life: then ſure Chriſtianity is ill beſtowed on us; Wee have little conſidered that hee came to make us more like *doves*, not more like *ſerpents*, more *juſt*, not more *cunning*; more upright, ſincere, unconcerned, deſpiſers of the world not more ſhrewd deceitfull adorers of it, then *Jews* or *Heathens* had been before.

S. *Will you proceed then to the third caſe? Suppoſe the buyer have a great liking to my commodity, a vehement deſire to buy it, may I not then make him pay dearer for it then otherwiſe 'twas worth?*

C. His *phanſie* addes no reall worth to the thing, onely 'tis true, that it may be more *gratefull* to him, then otherwiſe it would bee, and that I confeſſe is a benefit to him, and if I have really the ſame *phanſie* to it, or ſome degree of it, I may value that; and upon theſe two conditions, (1. That for my *phanſie* I do really prize it at that rate that I demand, and I would not to any other man part with it under: 2. That I deal openly with the *buyer*, tell him what I conceive is the reall worth, and what my *phanſie* or ſpeciall liking hath ſet more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my *phanſie* at ſo much as I really value it, wherein I muſt be very carefull that I doe not deceive my ſelf, and pretend *phanſie* when I mean *covetouſneſſe*. But then 2. if I cannot truly ſay this, if it be onely that the buyer is delighted with it, *phanſies* it, not I, then ſure it will be worth remembring, that *Chriſtian Charity*, of which *Chriſtian juſtice* muſt be alwaies thought to have ſome mixture, requires me to do that kindneſſe (be it that which is profitable, or onely that which is gratefull) to any fellow Chriſtian

Chriſtian, which I can doe without any detriment to my ſelf, and ſo *do good to all men, without hoping to receive any advantage to my ſelf by ſo doing*, according to the notion which our Engliſh tranſlation hath of *Luke 6. 35.* which yet if the *buyers gratitude* make him acknowledge, and repay with ſome other good *turn*, the *ſeller* may lawfully receive it.

S. *The laſt caſe is, if it be more* convenient *to him that buyes, then to any man elſe, and ſo more* beneficiall *alſo, what think you of that?*

C. I doubt not but *convenience* is a *valuable* thing, and that a poſſeſſion may be farre more *convenient* to one, then to another, and that there is no reaſon but that he, to whom it is more *convenient*, ſhould value it higher then any other, and if it be rated by the *ſeller* but according to this proportion, ſo much *dearer* to him then to another, as it will be more *beneficiall* to him, and this bee made *clear* to him, and openly *profeſt*, if he upon that reaſon of the reall *benefit* which the *convenience* brings him, and not onely upon *phanſie* again, be truly content to give ſo much for it, 'tis lawfull for the *ſeller* ſo to rate it to him. And yet becauſe that *convenience* was not the ſame to him, that it is to the *buyer*, (by which meanes it fals out, that hee ſhall be paid, as much, as to him 'twas worth; though he receive nothing for that *caſuall advantage* to that other) it may very well become the *ſeller* to ſhew *kindneſſe*, and *friendlineſſe* in this matter alſo, as before, though I cannot ſay he is unjuſt if he do not; There being this difference betwixt this and the former caſe, that there the *phanſie* of anothers, was not ſo reaſonably *valuable*, as here the ſuppoſed *convenience* is, becauſe this will bring him in ſome *reall gain*, that onely an *imaginary* one; All that I ſhall bind you to in this particular, (becauſe to make the *buyer* pay more for the *convenience* then otherwiſe I would have ſold it for, is the *niceſt* caſe, and that, which if it be not, is yet the neareſt being *unlawfull*) is to deal as *openly* and *clearly* as you can with the *buyer*, and by reaſonable arguments ſatisfy his reaſon, that 'tis reaſonable for him to pay more for this then another, becauſe it will be more *advantageous* really to him, then to any; and that you may be ſure that your *covetouſneſſe* deceive you not in this matter of ſome ſcruple and difficulty, (as 'tis eaſieſt to ſlip and fall for him that ſtands on a narrow place, and eaſier yet for him that

hath a *weight* on one side, and such is *covetousnesse*) you may doe well to put that, (whatever it is) that that man gives, more then another would give, into the *Corban* or *poor mans* purse, that so what is gained by that * *happy bargain*, having more of Gods blessing in it then ordinary, should yeild God this acknowledgment by enriching his poor children.

* εὐσέβια.
1 Cor. 16. 2.

S. *But can you allow me no greater liberty then this in buying and selling? And if you doe not, will this be agreeable with publick weale? Besides, if you impose these strict rules of indifference on the seller, you must doe the like on the buyer too, and if he by any indirect means have over-reacht me, he is bound to as much restitution, as I should have been.*

C. I make no question but the same exactnesse is required of one as of the other; and I shall think it very necessary that all the rules that have here been set the seller, shall be matter of obligation also to the *buyer*, so far as belongs to him, *i. e.* as far as the rule of doing as he would be done to, doth belong to him: But for any farther liberty to either, you must not expect it from Christ, who will think you *rich* enough, and *happy* enough (even beyond the most laden worldling, that *mule* under a *burthen*, not a *treasure* of *gold*, to *gall*, but not to *blesse* him) if you have good *food* and *rayment*, and *contentment* with it. And for the concernments of the *Common-wealth* in this matter; first, 'tis clear that if the practice of these rules should prove inconvenient to any *Common-wealth*, as now it stands, this might rather be imputed to the generality of the contrary custome, which will not without some *difficulty*, and perhaps present *incommodation* be *changed*; and the same might also be observed of most other sins, which have had the luck to become *customary*. But then secondly, for the *new* constituting of a *Commonwealth*, and so likewise for the prudent well-weighed reforming of any *vice* in the *old*, it will be found most true, that the rules that Christ hath set, if they were embraced, would be universally most gainfull; or if they did hinder some particular advantages either of some man, or society of men, this would be repaired by other more valuable benefits; More especially these rules would keep the world most *quiet*, and so most worth living in; and on the contrary the desiring more then this, is it, that makes the world such a *Stage* or *Theatre* of none but *Wrestlers* and *Fencers*, each labouring to supplant and wound the

the other, till at laſt the world is become but a kind of *hoſpitall* of poor and maim'd, every man undoing himſelf, and his neighbour too, by deſiring him to be *richer* then he. And beſide you may conſider that the wealth of this world being *Gods* (onely Gods) peculiar, in his hand to diſpoſe, and *preſerve* and *bleſſe* to whom he pleaſe, and his bleſſing more gainfull to us, then our own crafts, it is not likely that he wil deny it to them, that uſe & depend on his rules in acquiring it, or give and continue it to thoſe that ſet themſelves againſt him, that [a] *will be rich in* [b] *ſpight of him*: or if he do, this is an infallible argument, that riches are not the greateſt bleſſings, for then thoſe whom God beſt loves, would have moſt of them.

[a] οἱ βελόμενοι πλουτεῖν.
[b] τὰ γὰρ ἀδίκως οἴκοις ἐσελθόντ' οὐκ ἔχει σωτηρίαν. *Eurip.*

S. *But the reaſon why I ſaid theſe rules were inconvenient to common-weals, was, becauſe they would hinder merchandize, & the reaſō for that again was ſomewhat elſe*, viz. *becauſe the hazards peculiar to Merchants are ſo great, that if they have not leave to make uſe of ſuch advantages as you have ſpoken of, and ſeemed to deny them, they will not be able to ſubſiſt at all.*

C. You muſt know that all *Merchants* are (in paſsing a judgement what is moderate and lawfull gain) ſuppoſed to take into conſideration thoſe *hazards* that you ſpeak of, thoſe, I mean, that are univerſally annext to their trade, and ſo are all men of all other callings alſo; and therefore when I ſpeak of a *lawfull moderate gain*, you muſt know, that I count that but a *moderate* gain, which ſufficiently provides for *hazards*, nay which takes in farther the conſideration of all other things (which before I named to you, and) which are fit to be conſidered, the *charges* and *pains* they are at, and the rate that may be ſet upon their craft or skill, and that heightned more and more according to the *difficulty* of acquiring it, and the uſefulneſſe when 'tis acquired. Nay when the *skill* is in ſuch matters, or in that kinde, that it brings in ſome reall commodity to others without their doing, or paying any thing toward it, it will be more reaſonable for thoſe men in theſe reſpects, to *value* their *trades* or *crafts* very high, and to expect great gains by them, becauſe what comes in to them is ſuppoſed to be taken away from no body, but withall to bring ſome advantage to others without any detriment, or hazard to them: But then all this being ſuppoſed to bee already provided for in the ſeverall rules, that the honeſt intelligent men of every *Trade* ſet themſelves, it will not bee reaſon

that the ſame conſiderations of *hazards*, &c. ſhall be taken in again to heighten the *gains* yet higher, nor indeed may particular extraordinary *loſſes* be *excuſes* to any man for ſo doing, for thoſe whatſoever they are, were contained in the former mentioned *hazards*, and every man muſt reſolve to bear his lot, be it worſe or better, with patience, or if he be impoveriſht by ſuch heavy accidents, it will be fitter to ſeek a ſubſiſtence by a *Briefe*, or demand of mens charities, then by enhanſing the price of what is left, no miſadventure being excuſe for me to be unjuſt: And becauſe I now have mentioned mens *charity*, as a *lawfull* relief for him who cannot thrive by *lawfull* trading, I ſhall alſo adde, That if upon helping any man to a good penny worth or ſelling upon bare *moderate* gains, the buyer think fit to reward my *juſtice* and *diligence* with ſome reward above the price he pays, (which may be very *Chriſtian* for him to doe in this caſe, if 'twere but to encourage upright dealing) there will be no need to make ſcruple of receiving what is ſo freely given; but to grow *rich* by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the *comfort*, or reputation of any man, nor have much reaſon to hope for any bleſsing from heaven upon it.

S. You have now been ſufficiently detained by a view of this rule, as it looks on acts of juſtice betwixt men; and for the other branch, the extent of it to acts of mercy, I told you I ſhould not expect that to be again repeated to me. Onely in ſtead of it, I ſhall take leave to put you in minde of one thing which may perhaps coſt you ſome time, and yet belonging directly to this matter of juſt dealing betwixt man and man, I cannot but think it ſeaſonable for me to demand, and for you to give your judgement of it.

C. What is that?

Of Vſury. S. *The known famous buſineſſe of Vſury, of which there are various and diſtinct opinions, and perhaps the reaſons given for any of them not very ſatisfactory; I ſhall expect your opinion of it.*

C. You ſhall have it as clearly & briefly as I can: And firſt, I muſt tell you that the buſines of *Vſury* is not ſo clearly ſtated in the *New Teſtament* (& for that among the Jews in the *Old*, it is both obſcure and onely to a fellow *Jew*, & ſo belongs not unto *Chriſtians*, who are not obliged by their *Judicial Laws* any farther then the equity of

of them is imitable by us) as that I can ſet ſtrict and certain Laws to all any mans actions from thence, which you will believe with me, when I tell you the one onely ground of objection I have againſt *Vſury*, from the *New Teſtament*. It is from an obſervation which I made in comparing the *Hebrew* with the *Septuagints Interpretation* of the *Book* of *Nehemiah*; In which generally the [a] phraſe which we render [*to exact Vſury*] is rendred by the *Greek*, [b] [*to exact*] ſimply, without any ſubſtantive added to it, and ſo the *Greek Noun* for *requiring*, or [c] *exacting*, ſignifies there *requiring of uſe*; and ſo 2 *Mac.* 4.27. that which is rendred [*required* it] moſt probably ſignifies this *receiving of uſe*, the period being beſt rendred thus: *As for the mony, &c. he put it not into any good courſe, but* Soſtratus, &c. *took the uſe of it. For unto him belonged the managing of the moneys.* From whence (knowing what ſympathy or concent there is between the *Greek* of the *New Teſtament*, and of the *Old*) I preſently thought that that place of the *Goſpel, Luke* 6.30. might be explained; where *Chriſt* ſpeaking of acts of mercy, (*giving to every one that asketh*) addeth in our tranſlating, [d] *And from him that taketh away thy goods, ask them not again:* where I conceive the moſt proper and commodious ſenſe, (and that which will be moſt agreeable to the context concerning *giving*) will be this. *From him that receiveth,* ([e] not taketh by force, but all one with the word which we render [f] *receiving*) by way of *loan* any of thy goods, [g] *require no uſury* (according to that notion in *Nehemiah*, of *requiring*, for *exacting of uſury*) of him. Which being, as I ſaid, join'd with [*giving to them that ask*] denoteth a work of *mercy*, as indeed *lending* is a prime way of *mercy*, The *good man is merciſull and lendeth*, and he that *is merciſull wil lend to his neighbour*, *Eccleſ.* 29.1. and many the like; And I remember a moſt excellent obliging [h] *Roman* exerciſed himſelf eſpecially in this kind of *mercy*, *lending*, and ſtrictly requiring the payment on the day. And *Cornelius Nepos* ſaith, he did more good that way, then by *giving* he could have done; teaching men to be *thrifty* and *laborious*, whereas *giving* or ſuffering them not to *repay* would have made them *ſluggiſh* and *beggers*: which being ſuppoſed, it will follow, that this of *not requiring of uſe*, being an act of *mercy*, muſt, I conceive, be extended no farther, then the former precept of *giving* was to be extended. Now though the words are in an

[a] נשא נשאים *Vſuram exigentes.*
[b] Απαιτεῖν,
[c] Απαίτησις.
[d] καὶ ἀπὸ τοῦ αἴροντός σου τὰ σὰ μὴ ἀπαίτει.
[e] αἴροντος not ἁρπάζοντος.
[f] λαβόντος.
[g] μὴ ἀπαίτει.
[h] *Pomponius Atticus.*
In vitâ Pomp. Attici.

unlimited latitude, [*Give to every one that asketh,*] yet ordinary prudence will interpret them so, that if a *covetous rich* man aske of me, I am not bound to *give* to him, but onely to him whose *wants* set him on *asking*. And so consequently in like manner the prohibition or forbidding to *exact, take,* or *require use of him that borrows,* belongs not againe to the *poor* or meane *Creditour*, when a *rich* man borrows of him but onely when the *rich* lends to the *poor* man, to whom a *free loane* is a seasonable *mercy*. From whence as I should conclude without any demurre, that when I *lend a poor man,* I must not *require use* (any more then I must deny *alms* to him that *wants* it, when I have it to spare) so I cannot conclude it unlawfull from hence to receive from a *rich* man (I mean who wants not that *Alms*) what *interest* or *increase* hee is willing to give me, which is, I suppose, the question resolved. All I conceive necessary to be added by way of caution is, *First*, that I take care, that such *lending* to the *rich* doe not disable mee from assisting the *poor*. *Secondly*, that I am (as farre as morally I can be) sure, that he who pays me this use is able to doe it, without eating out, or *hurting* himself, but that he makes greater *gaine* of it by *Trading*, or the like. *Thirdly*, that it be not so done, as that it may bring *reproach* or censure of worldly-mindednesse, or illiberality upon me, (especially if I be a *Clergy-man*, for by the *Canons* of *Ancient Councels* they are forbidden many things of this nature which were permitted others) much more that it be not an act of a *covetous* minde, but onely a way of subsisting on that small portion my friends have left me.

S. *But what must I doe, in case the person to whom I thus lent upon use, (and in so doing observed, as well as I could, the second caution, conceived him very probable to make gain by that loan) either by misadventure, or by his own neglects lose by my loane, or be eaten out by paying me interest?*

C. I answer, that in that case it is the *safest* course to forbear the *interest*, and in matters of this nature, I conceive it is my *duty* to take the *safest* course, and the thinking my self obliged to doe so, will make me more circumspect, then perhaps otherwise I should be, in examining the condition of the person, (of whom I adventure to take use) and being as sure as I can, that I take it not from any, that could need my *charity*, *i.e.* my lending without *use*. In all this

this you must not think that I am so positive as in other things I have been; but onely that I set you down my opinion, and the grounds on which I build it, and shall expect your assent no farther then my grounds convince you. For the truth is, After all this which I have said upon that ground, from that passage of *S. Luke* so interpreted, I must confesse that the word which I render [*requiring of use*] may signifie somewhat else, *viz.* to *exact*, or *require* back the *loan* (when it is *lent* without *use*) for so the word to *require back that which is lent* (contrary to *release*) is rendred, *Deut.* 15. 2. & 3. and so *Wisdome* 15.8. & *Ecclus.* 20.15. the *Greek* word is used for calling back a loan, and so indeed the word more * usuall, is to *lend* simply, as well as to *lend upon use:* And then the meaning of the verse in *Luke* will be, that as I must *give to him that asketh*, so of *him that borroweth of me*, *I must not exact repayment*, when he is not (through *poverty*) able to doe it, (for that were an act of *oppression*, or very contrary to *charity*, and therefore *Isay* 9.4. the [a] word signifies *oppressors*, and *Ecclus.* 20. 15. it is set down as the character of an *illiberall fool*, [*To day he lendeth, and to morrow he asketh again.*] And if this be the sense, then it will be still pertinent to the businesse of *liberality* or *charity* in *giving* and *lending*, and so no farther belong to the matter of *usury*, then by analogy may be inferred from thence, *viz.* That if from a *poor* man I must not *hasten* or *exact the repayment* of his debt, but continue the loan to him as long as his distresse requires, then surely I must not *sell* that *loan*, i. e. *take use* of him. But this still must belong only to the *rich* man *lending* to the *poor*; As for the case of the *rich* mans *lending* to the *rich*, there hath appeared nothing in either of these interpretations which will oblige to it, or (if he doe) which will prohibit the taking *interest* of him; And there is as little to that purpose in a third possible interpretation of the words (according to the sound of our *English*) of not *requiring* the legall *fourfold* of him that hath robb'd mee; which though it be not the importance of the word [*taketh*] which notes onely *receiving*, not *rapine*, yet is no very improbable rendring of the word [*Require*] if we compare it with a place in an ancient humane [b] Authour; but (as this still belongs not to *usury* at all by any analogy, but onely concludes that the not *requiring* the legall *fourfold* of the thief, will by *analogy* with the former part of the verse be restrained

* δανείζειν.

[a] ἀπαιτοῦντες.

[b] *Vid. anon. Scholiast. in Arist. Rhet. L.1. fo.26. lin.20.* ὁ νόμος διορίζεται, τὴν κλεπτὴν ἁλόντα ἀπαιτεῖν εἰς τὸ τετραπλάσιον, ὁ δὲ ἐπιεικὴς διορίζεται ἀπαιτεῖν εἰς τὸ διπλοῦν.

ſtrained onely to the caſe of the *poor*, (not *rich*) thief, that by neceſſity is enforced to take away ought from thee, ſo doe I not know any other ſo much as colour of *Text* in the *New Teſtament*, which forbids it, nor indeed reaſon, nor analogy, either from that great rule in hand, of *doing as I would be done to*, (for if I were a rich man, I would, in caſe of *convenience*, or *advantage* that a *loane* would probably bring in to me, be willing to pay *uſe* for it) or of *loving my neighbour as my ſelfe*; nor conſequently can I yet affirm it *unlawfull*, ſtill ſuppoſing that the *cautions* which I mentioned be obſerved uprightly.

S. *I ſhall reſt in your preſent directions, and draw you on no farther in this buſineſſe of juſtice, becauſe I conceive the prime thing deſigned in the rule on which we have built theſe diſcourſes, is indeed that duty of* mercifulneſſe.

C. It is ſo, for in this ſenſe it will beſt agree with the precept of *liberality to enemies* (with which 'tis joyned, *Luke* 6. 31.) and the promiſe of God here to *give* to every *asker*, (of which bounty of Gods we that are partakers, ought to doe the like for our brethren) and be a fit introduction to the exhortation that follows of *Chriſtian ſtrictneſſe*, which ſeems to be built on this, and to bee but a branch of this great *precept*; and not a ſeverall from it.

S. *What is that exhortation you mean?*

Of Strictneſſe. C. That of a great, *ſuperlative ſtrictneſſe* in the ways of *godlineſſe*; not being content to walk in the broad rode that *Iews* and *heathens* have contented themſelves with, (not willing to undertake any thing of difficulty for *Chriſts* ſake, and ſo by that means falling into *deſtruction*, but) *entring in at the ſtrait gate, and narrow way that leadeth unto life*, that way which theſe elevated precepts have chalk't out to us; and which here, it ſeemes, are not propoſed as *counſels* of *perfection*, but as *commands* of *duty*, without which there is no entring into *life*, no avoiding deſtruction.

S. *What now is the third generall Precept?*

Of Warineſſe and Prudence. C. It is a precept of *warineſſe* and *prudence*, to *beware* of *errors*, and thoſe whoſe trade it is to ſeduce us to them, and this in the ſixe next verſes, 15, 16, 17, 18, 19, 20. and it belongs not to all *deceivers* of any kind, but particularly to ſuch as profeſſe to follow *Chriſt*, and yet teach *falſe* and damnable *doctrines*; which, that they may put off to their auditours or followers the better, they pretend a great

great deal of *holineſſe* in ſome other particulars. And the ſumme of that which he here ſaith to this purpoſe, may be reduced to this; *Whenſoever any* falſe *Teacher* comes to diſſeminate his doctrine, the ſureſt way to diſcern him, will be, to *obſerve* the *effects* and *actions* diſcernible in him, or which are the *fruits* of his *doctrine*. If all his *actions*, and all the *deſignes*, and conſequents of his *Doctrine*, be the advancing of *piety*, and *charity* of all kinds, then you may reſolve, that he is no ſuch (*falſe*, at leaſt *dangerous*) *falſe Teacher*. For firſt, the *Devill* will never aſſiſt him or put him upon falſe *Doctrines* to ſuch an end, to bring more *holineſſe*, and *Chriſtian practice* into the world. Secondly, ſuch holy *Chriſtian* practice is not eaſily built upon any *falſe Doctrine*. Thirdly, if the *Doctrine* ſhould chance to bee *falſe*, that bringeth forth ſuch wholeſome effects, then to him that receiveth it for thoſe *effects* ſake, and otherwiſe diſcerneth not the *Doctrine* to bee *falſe*, it may be hoped, (through Gods *mercy* in *Chriſt* to our *infirmities*) it ſhall not prove *dangerous*, or *deſtructive*. But if the conſequents or effects that flow naturally from the *Doctrines* which he brings, be either againſt rules of *piety*, or *Chriſtian vertue*, As 1. If they tend to the leſſening of our *love of God*, or (under that head) to the *aliening* our hearts from him by giving us *mean or unworthy notions of him*, (contrary to thoſe *Attributes* of infinite *Power*, *Iuſtice*, and *Goodneſſe*, which we ought to believe of him) if they tend to the begetting of *preſumption* and ſecurity in our hearts, by giving us any ground of *hope* without *purifying*, and amending our wicked lives; by leaving *no place for feare*, whatſoever wee doe, by making us conceit *highly* of our ſelves, *rely*, and *truſt on*, and boaſt of our own merits; If they lead us to *Idolatry*, to the *worſhip* of ſomewhat elſe beſide the onely true God, or to a *bare formall out-ſide worſhip of him*; If they open the door to *falſe or needleſſe ſwearing*, or to *profaneneſſe*, and neglect of Gods ſervice; Or 2. If they tend to *injuſtice* or *uncharitableneſſe* toward men, or (under that head) to *diſobedience*, *ſedition*, *rebellion*, *faction*, *ſpeaking evill of dignities*, *acts* of *Iewiſh Zelots*, &c. to the *favouring* or authorizing of any kind of *luſt*, of *divorces* forbidden by *Chriſt*, &c. to the nouriſhing of *raſh anger*, *uncharitable* (either temerarious or unmercifull) *cenſuring*, *envy*, *emulation*, *variance*, *ſtriſe*, *malice*, *revenge*, *contumelious ſpeaking*, *whiſpering*, *backbiting*, &c. to the

excuſing or juſtifying of *piracy, rapine, oppreſſion, fraud, violence,* any kind of *injuſtice,* &c. to the ſpreading of *lies, ſlanders, defamations,* &c. to *covetouſneſſe, unſatisfiedneſſe,* uncontentedneſſe in our preſent condition, deſire of *change, caſting the croſſe* on other mens ſhoulders, that we may free our own from it; to *dealing* with others, as we would not *be well pleaſed to be dealt with our ſelves*; or, in a word, if they tend to the diſcouraging or diſcountenancing any *Chriſtian vertue* ſet down in this or any other Sermon of *Chriſt*, or by his *Apoſtles*, or to the granting any *diſpenſation* or *liberty* from that *Chriſtian ſtrictneſſe* in theſe duties, or in thoſe other of *repentance, ſelf-deniall, meekneſſe, mercifulneſſe, peaceableneſſe,* &c; Then by theſe *marks* and *characters* you may know this to be a *falſe Teacher*. Yet not ſo far this, as that whoſoever is guilty himſelf of any of theſe *ſins*, ſhall be (if he be a *Teacher*) a *falſe one*; for 'tis poſſible his *Doctrine*, and *Actions* may be contrary; but that, if theſe bee the *fruits*, and *naturall effects* of his *Doctrine*, then ſhall his *Doctrine* be thus condemned; otherwiſe an ill man he may be, and yet a *Teacher* of *truth*; a *Wicked perſon*, but not a *falſe Prophet*.

S. *But is it not ſaid of theſe falſe Prophets that they come in* ſheeps clothing, *which ſure ſignifies their outward actions to be innocent? How then can they be diſcerned by their fruits?*

C. I anſwer firſt, that the *fruits of their Doctrine* may bee diſcerned, though their own *evill Actions* be diſguiſed, and varniſhed over. 2. That though their *Actions* moſt *conſpicuous* and apparent be good, yet their *cloſer Actions* (which may alſo be diſcerned by a ſtrict obſerver) are of the making of the *Wolfe, ravenous,* and *evill*. 3. That though they begin with ſome good ſhews to get authority, though they *enter* as *ſheep*, doe ſome ſpecious acts of *piety* at firſt, yet they continue not conſtant in ſo doing, within a while they put off the *diſguiſe*, and are *diſcernible*.

S. *What now is the fourth or laſt generall Precept?*

Marks of falſe Teachers.

† C. The ſum of it is, that it is not the outer profeſſion of *Chriſtianity* or *Diſcipleſhip*, (though that ſet off by *prophecying*, doing miracles, &c. *in Chriſts name, i. e.* profeſſing whatſoever they doe to be done by *Chriſts power*) which will avail any man toward his account at that great day, without the *reall, faithfull, ſincere, univerſall, impartiall*, performing of obedience to the *laws* of *Chriſt*.

S. *But*

S. *But can, or doth God permit any wicked man to doe ſuch miracles, &c?*

C. Yes, he may; For the *end* of *miracles*, and *preaching*, &c. being to convince men of the truth of the *Doctrine* of *Chriſt*, that may well enough be done by thoſe that acknowledge that *truth*, though they live not accordingly; The miracles done by them being not deſigned by God to the *commendation* of the *inſtruments*, but to the *perſwading* of the ſpectators.

Sect. III.

S. *Having received from you the full tale of the precepts you propoſed, there now remains onely the concluſion of the whole Sermon to be diſcharged, and then you have paid me all that your promiſe hath yet obliged you to.*

Of Profeſſion of Chriſtianity without action.

C. It is this, (occaſioned by the laſt precept of *doing*, as well as *profeſſing Gods will*) that the *profeſſion* of *Chriſtianity*, lending a patient ear to thoſe doctrines, will (if it be (as oft it is) *truſted* to and *depended* on, to render us *acceptable* to Chriſt) prove a very *fallacious*, and deceitfull *hope*. Whenſoever any *ſtorme* comes, any ſhaking diſeaſe or affliction, which gives us occaſion to awake throughly, and examine our ſelves to the bottome, we are not then able to retain any *hope* or comfortable opinion of our ſelves, although in time of *quiet* and tranquillity, before we were thus ſhaken, we could entertain our ſelves with ſuch *flattering* glozes. *Hearing of Sermons*, and *profeſſing of love* to, and *zeal* for *Chriſt*, may paſſe for piety a while, but in the end it will not be ſo. 'Tis *true Chriſtian practice*, that will hold out in time of *triall*; and that *hope* of ours which is thus grounded, will ſtand *firm* and ſtable in time of *affliction*, and *temptation*, at the *houre of death*, and the *day* of *judgement*. This doctrine of *Chriſtian duty* and obedience, is ſuch that can never deceive any man, that is content to build upon it. Nor *infirmity*, nor *ſin*, (committed, but repented of, and forſaken) nor *Devill*, ſhall ever ſhake any mans hold, that is thus built, endanger any mans *ſalvation*, that lives according to the rule of this *Sermon*; nor ſhall all the flattering deceitfull comforters of the world, bring in any true *gain* or *advantage*, or ſubſtantiall ground of *hope* to any other.

And it came to paſſe when Ieſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine. For he taught them as one having authority, and not as the Scribes.

Lib. V.

Sect. I. *Of the Creed.*

S. *HAving profited somewhat by your advertisements in that part of knowledge which is most usefull to mee, I shall endevour now to give you some account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened mine eyes, I discerned not) and in desiring your help to assist me yet farther, to discern what influence on my life or* practice *may be had from those very* Articles of my Creed, *which you supposed me to have learnt in my Catechisme; But having no otherwise learnt, then to say by rote, and perhaps to understand the words and meaning of them, though I had formerly contented my self with that superficiall knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the tastes you have given me, I finde my appetite raised to receive what (in order to* practice) *you shall please to teach mee from thence, being strongly perswaded, that the bare* speculative *knowledge of these doctrines sunk no farther then into my* braine, *will avail but little to my salvation.*

C. You have made a right conjecture, and will bee confirmed in it, when in your conversing with holy writings, especially those of the *Apostles* in their *Epistles*, you observe how the *Articles* of our *Creed* are seldome, or never mentioned, but as *obligations*, and pledges of our amendment of *life*; *Christs death*, of our *mortification*, his *resurrection*, of our *new life*, &c. I shall therefore be perswaded by you to proceed a while on this theme, insisting onely (unlesse it be in passage) on that which is *practicall*.

S. *Be pleased then to set out on this journy, and first to tell mee once for all, what is the full importance of the Word* [Believe.]

Of Belief. C. To [*believe*] is (as many other in *Scripture*) a *pregnant* word, and contains under it all that is, or should be *consequent* to it. To [*know*] signifies in *Scripture*, not onely what the word sounds, but also to *love*, and to *doe*; *knowing* of God, is the whole *service* of God; and so proportionably to [*believe*.] And in brief, it hath two parts, a *speculative*, & a *practicall*; the one but of a piece, the other

other of the *whole* heart; or if you will, the one in the *brain*, the other in the *heart*; and this latter ſuperadded to the former, it ſeems, is it, that alone is likely to ſtand us in ſtead, *Rom.* 10. 9. *If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved.*

S. What doe you mean by a ſpeculative belief?

C. An *aſſent*, or acknowledgement of the truth of any thing affirmed in the word of God, as to *acknowledge*, and aſſent to this truth, that there is a *God*, that he is our *Father*, &c. that he ſent his *onely eternall* Son into the world to be *born* of a *Virgin*, &c.

S. *What is the* practicall *belief, or that of the* heart?

C. The *heart* is the principle of *practice*, (as appears, *Deut.* 30. 14. *My word is in thy heart* [*that thou mayeſt doe it*] and *v.* 16. [*to keep his Commandements*] *&c.* and that by analogy with a ground in nature, the *heart* being there the principle of *life*, and *motion*, *moving* always, (to which *Solomon* oft alludeth) and *digeſting* and *applying* every thing that comes into it, to that end) the principle, I ſay, of *action*, of *ordering*, and *directing* our *wils*, and ſo our lives accordingly, and ſo the *belief* in the *heart* contains in it (in generall) all kind of *practicall Chriſtian vertues*, peculiarly thoſe that according to the nature of the object believed, and the ſeverall conſiderations of it, are moſt proper to be produced, or *exerciſed*. Thus to *believe* there is a God, is to *live* and *behave* my ſelf in a *godly* manner, and ſo ſignifies *piety*; to believe he is *maker* of all things, is to *commit our ſoules to him in well doing*, *as to a faithfull Creator*, 1 Pet. 4. 19. To *believe* he is a *Father*, is to *love* him with a *filiall* love, to fear him with a *filiall* fear, to *honour* him as a ſon his father; *Mal.* 1. 6. to *obey* him with a *filiall* obedience, to truſt in him, to depend on him, as children on *fathers*, for all things needfull to our *ſouls* or *bodies*. And this you are proportionably to apply to all the ſeverals in our *Creed*, or objects of our belief.

S. *But is there not ſome peculiar notation in the phraſe* [Believe in?] *is not that more then to believe?*

C. Some ſubtill wits have obſerved ſuch a diſtinction between *believing* [a] *God*, *believing in God*, and *believing on God*, but it is not ſure that the word of God hath owned any ſuch *diſtinction* or conſtant

[a] τῷ θεῷ, εἰς τὸν θεὸν, ἐπὶ τὸν θεόν.

ſtant difference between them, taking indeed all theſe *promiſcuouſly*, and meaning oft times the ſame thing by all of them. The *diſtinction* which I gave you, will I conceive doe the ſame work, for which the *Schoolmen* deſigned this other, and the ſeverall notions of *believing* in Scripture will be moſt properly referred to the ſeverals mentioned, either a *ſpeculative believing*, as in the Devill, and wicked profeſſors, or a *practicall* in all *Saints*, and that differenced again according to the notion, wherein the *object* is conſidered, as even now was ſpecifyed; ſometimes a *terrifying aſſent*, or an aſſent accompanyed with feare, when it looks on the *threats*, *Heb.* 11. 7. by *faith Noah moved with feare*, *&c.* ſometimes an *obedientiall aſſent*, when it looks on the *commands*, *Pſal.* 119. 66. *I have believed thy commandements*; ſometimes a *fiduciall aſſent*, when on the *promiſes* of the Goſpel; thy *word wherein thou haſt cauſed me to put my truſt*, Pſal. 119. 49.

S. *I conceive my ſelf to underſtand the notion you have given me of* believing, *and ſhall labour to apply it carefully to all that follows. You may now pleaſe to proceed to the ſeverall parts or objects of our* belief. *What then is the ſpeculative* belief of God?

Of believing in God.

C. The firm undoubted acknowledgement, 1. That there is a God, 2. That there is but one *God*.

S. *What is it to* acknowledge *him to be* God?

C. To *acknowledge* him in his *eſſence*, and in his *attributes*: In his *eſſence*, that he is the *eternall*, *immortall*, *immutable*, *inviſible*, *incomprehenſible*, *glorious beeing*, *giving beeing to all*, *but himſelf receiving from none*, the beeing of beeings, the [*which was*, *and is*, *and ſhall be*] the Lord God *Iehovah*. In his *attributes*, of infinite *goodneſſe*, and *mercy*, and *veracity*, and *wiſdome*, and *providence*, and *power*, and *all-ſufficiency*, his *creating*, *preſerving*, and juſt *governing*, and *diſpenſing* of all things; all which together make up the ſeverals contained in that which follows in the *Creed* [*In God the Father Almighty*, *maker of heaven and earth.*]

S. *I ſhal not trouble you to* prove *all*, *or any of theſe particulars to me*, *becauſe you ſay they are matter of* belief, *which although they have grounds in nature*, *which alſo would be means of* proving *every of them*, *yet ſhall they by me be received without that kinde of argument*, *being more willing to* believe, *then to* diſpute, *what from the Scripture the* Apoſtles, *and the enſuing* Univerſall Church *of*

God

God hath thought fit to compriſe in thoſe Articles; *all that I ſhal now demand of you, is your direction, how theſe ſeverals which you have now named, may be reduced to thoſe words of the* Creed?

C. Thoſe of his *eſſence*, to the word [*God*] whoſe name (proper to him from all others) is [*Iehovah*] which includes [*beeing*] and *giving of beeing, immortall, immutable*, and (by conſequence from them) *inviſible, incomprehenſible* and *glorious*. All which being unexpreſſible by any *poſitive* definition, is beſt deſcribed by (thoſe which I gave you, which are moſt of them) *negative* epithets. Thoſe of his *attributes* to the word [*God,*] and to the following words; that of his infinite *goodneſſe*, and *mercy*, and *providence*, to his title of *Father*; that of his *veracity*, both to his being *God*, who in his nature hath by all men (even heathens) been conceived free from lying, [*Let God be true, and every man a lyer*] (abſolute *veracity* belonging to no creature but onely to God) and to his name *Iehovah*, which is ſet in *Exodus* to note his conſtancy in *performing of promiſes*, his *eſtabliſhing his Covenant*, *Exod. 6. 3.* and alſo to the word [*believe*] which ſuppoſes God the great object of our *belief*, and ſo true in all his affirmations; that of his *wiſdome*, and *power*, and *all-ſufficiency*, his *creating*, and *preſerving* of all, to his title of *maker of heaven and earth*, in which all thoſe ſeverals are expreſt; the word [*maker*] containing under it, not onely the *beginning*, but *continuance* of all *beeing*; and ſo 1. the *diſpoſall*, wherein the *wiſdome* was ſhewed, 2. the *ſtrangeneſſe* of the *compoſure* firſt, and ſince of *daily productions*, both *ordinary* and *extraordinary*, wherein the *power*, 3. the *ſuſtaining*, wherein the *All-ſufficiency*, and in all together the *creating* and *preſerving*. As for that of his juſt *governing* and *diſpenſing* of all things, that belongs moſt peculiarly to the word * which we render *Almighty*, but ſignifies peculiarly his being *Governour, Ruler* of all things, which being added to the word *Father*, ſignifies that eminent naturall right, that belongs to all *fathers, paternall dominion*, the root of all *power* and *government* among men, and being in a *tranſcendent manner* applyed to God, the *tranſcendent Father*, contains under it all manner of *dominion* over the creature. This title indeed contains his *Almightineſſe*, and infinity of power over all his ſubjects, but withall ſuperaddes that other relation of a *King*, and *Lord* over them. To all which, may be added his *Omni-preſence*, and *Omni-ſcience*,

* παντοκράτωρ παντων κραλῶν, that hath dominion of all, *Heſych.* παντοκρατορία, παντοκρατεία, *Phavor.*

ſcience, of which his very *deity* and *infinity* are a ground, his *erecting* and *governing* all things, a *proof*, and the evident dayly footſteps of the former in the whole creation, are ſure and manifeſt *evidences*, and *teſtimonies* of it; And of the latter, his delivering, and the exact fulfilling of *propheſies*, wherein God hath oft foretold *future* contingent words and actions of men, which being many times evill and ſinfull, (as particularly the words of the by-ſtanders at the Croſſe againſt Chriſt, punctually foretold, *Pſal.* 22. 8.) hee could not be the *author* or *deſigner* of them, or conſequently *foretell* or foreſee them in his *decree* of producing or cauſing them, but onely by virtue of his *Omniſcience*.

S. *What now is the* practicall *part of this* belief *of God?*

C. The *influence* that each of theſe *aſſents* is apt to have upon our *lives*, (there being a *practicall* as well as *ſpeculative Atheiſm*) the living like thoſe that in earneſt believe all this, and that is in effect, the practice of all thoſe duties, which the *Church-catechiſm* told you, were contained in the *firſt Commandement*, which you will remember to have been *Faith*, *Hope*, *Love*, *Fear*, *Truſt*, *Honour*, *Worſhip*, *Prayer*, and *Thanksgiving* to him; That all theſe are the uſes and duties of the firſt article of the *Creed*, will be eaſily diſcerned, if you but apply them to the ſeverals in Gods *eſſence*, and *attributes* before mentioned. His *veracity* is the ground of our *Faith*, and he that cordially is perſwaded of that, cannot chooſe but believe in him, *He.* 11. 11. The ſame again, when his *promiſe* hath intervened, being backt with his *Omnipotence*, is the ground of our *hope*, and he that knows God hath *promiſed*, and reſolves that he can neither *lie*, nor be *overpower'd* with difficulties, will *hope* on him even in the midſt of all temptations to the contrary: And ſo again the word [*Father*] implying his preparing for us an *inheritance*, 1 *Pet.* 1. 4. his glorious *excellence*, and after that his *paternall goodneſſe* and mercy to us, in *feeding* us, and diſpoſing all (even the ſaddeſt) accidents to our greateſt good, is a ſufficient motive and ground of *Love*: His *Omnipotence*, and his *Juſtice*, and again *paternall* relation to us is our ground of *fear*: His *all-ſufficiency*, (and the *eternity* that is peculiar to him, when all other things are ſo frail and mutable) of our truſt and dependence on him, and him onely; His *Regall* power, of our honouring him. His very *Deity*, of our *worſhip*: and his *Goodneſſe*, and *all-ſufficience*, and *providence*,

and

and *wisdome*, of our *prayer* and *praises*, of all our *petitions* and thanksgivings.

S. *The good God of heaven and earth so fill my heart with a sense of his* infinite attributes, *and the short fading temporary* emptinesse, *and* nothingnesse *of all creatures, that I may with a sincere heart, and ardent affections* love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most usefull truth of practicall *divinity (which may well have an influence on all my life after; and fortifie me against the dangerous mistakes, either of the* Solifidian, *or the* Fiduciary) *that I must not be thought to say the first* article *of my* Creed *in earnest, unlesse my heart bee possest sincerely with the* power, *and my life go on uniformly in the practice of all these Christian vertues. Will you now proceed to the next Articles?*

C. I will.

Sect. II. *Of believing in Iesus Christ.*

S. *That of* Jesus Christ (*which is next*) *so far as those* pregnant *rich titles of the* Sonne of God *do import, you have formerly opened to me, and in effect, what 'tis to* believe in Jesus Christ, *both to acknowledge the truth of what the New Testament saith of his designation to those three great* Offices, *which denominated him* Christ, *or Anointed, and were the meanes by which he wrought our salvation, and so became* Jesus, *and also to make our vitall acknowledgements of all these,* depending *and* relying *on this alone-*Saviour, *and by repentance, and new life, making our selves capable of the salvation, wrought* conditionally *by him,* loving, *and* hoping *on him; so again receiving his* kingdome *into our hearts, and making those other particular returns mentioned in that * former discourse, to which I am content to be refer'd.*

* *L.* 1. *Of the Offices of Christ.*

The other passages and articles concerning Christ *are so plain and intelligible, that I will not trouble you to interpret them one after another, but content my self with what in generall you will observe to me of them.*

C. This I shall wish you to observe, that all those articles of Christ, are by our *Catechism* brought into this one summary, that *Iesus Christ redeemed me and all mankind,* (and that not onely from the *guilt of sinne,* but in S. *Peters* interpretation *from* our *vain conversation, i. e.* heathenish wicked living, which is in effect,

the one great neceſſary to be known of him, is, that he was *born*, *crucifyed*, *continued* under the power of *death*, *roſe again*, *aſcended* to, and now *ſits at the right hand of God*, and ſhall again *come to judge the world*; all, and each of this on purpoſe to work redemption for *mankinde*; which if it be faithfully *believed*, and applyed to the regulating and *reforming* of our *lives*, this belief will doubtleſſe be ſufficient to the ſalvation of any, who is not able to attain to the underſtanding of many other difficulties. Thus doth *Saint Paul* reſolve to *know nothing among his Corinthians* but *Ieſus Chriſt, and him crucifyed*, 1 *Cor.* 2. 2. (under which head it ſeems the reprehending of all their *carnall ſins*, *c.* 3. 1. &c. of *inceſt*, *c.* 5. 1. *contentiouſneſſe*, *c.* 6. &c. comes in very pertinently, each of thoſe being *oppoſitions* to the *crucifyed Saviour*, *who dyed for us, that hee might purify us, and that we might die unto ſin*) *&* *Rom.* 10. 9. pronounces that *he that believes in the heart that God hath raiſed Ieſus from the dead* (and that we told you contains our *riſing from dead works by the power of that ſame Spirit*) *ſhall be ſaved*. So 1 *Iohn* 5. 1. *Every one that believeth that Ieſus is the Chriſt*, (and piouſly ſubmits to thoſe offices of his) *is born of God*; and *c.* 4. 2. *every ſpirit that confeſſes Ieſus to be come in the fleſh*, *is of God*, (if that place be taken in the full extent of the words, and not, as indeed the context reſtrains it, to the *ſpirit* of *Prophecy*) becauſe all Chriſtianity depends on that one *belief*, if it be *cordiall*; which beſide the great *practicall* doctrines which the ſeverall *articles* will furniſh us with, wil in the groſſe read us a lecture of a moſt ſoveraign *charity*, not to condemn, or remove from our *Communion* any *Chriſtian* that ſhall joyn with us in the acknowledgement of theſe, and thoſe other few neceſſaries, and *live* in all matter of duty toward *God* and *man* peaceably, and piouſly, and conſcionably, according to this profeſſion; all other leſſe neceſſary truths, though precious in their kinde, being not ſo valuable, as *Chriſtian charity*, and *peace*, and *communion* with all who are fellow-members of our Chriſt.

Of the practicall Doctrines from thence.

S. *I ſhall labour to poſſeſſe my heart with this* charitable *leſſon*, *but you mentioned ſome great* practicall *doctrines*, *which the ſeverall articles would furniſh us with*, *which be they?*

C. 1t. From the *birth of Chriſt*, to recount the infinite dignation and bounty of our God, that to redeem us from the thraldome which

which our own ſins had brought upon us, not onely *ſubmitted* himſelfe to all diminutions, and meanneſſes, and at laſt *mortality* of our fleſh, but came into the world on no other arrant, but for this very purpoſe, that *he might die for us*, *Heb.* 2. 14. & *Ioh.* 12. 27. Secondly, from the ſame again, and the neceſſity of it to our *redemption*, to conſider the *juſtice* firſt, then *neceſſity* of our *new birth*, or *regeneration*, *juſtice* by way of *retribution*, that if he would for our ſalvation bee born in our fleſh of a woman, we ſhould in any reaſon be born anew in the ſpirit, or of God; and then the *neceſſity* alſo, reſolving, that (as if he had not been thus born, ſo) *if we be not born again, we ſhall in no wiſe enter into the Kingdome of heaven.* Thirdly, from the manner of his *conception and birth*, to learn the manner of his *ſecond birth* in our hearts; 1. That as our humane fleſh could no way deſerve, or by ſo much as any congruity expect that Chriſt ſhould aſſume it, or be born in it; ſo could not our ſoules deſerve or expect that Chriſt ſhould thus ſpiritually be born in us. 2. As his conception was wrought by the *overſhadowing of the holy Ghoſt*, ſo no *conception* of Chriſt in our hearts is to be had without it. 3. We muſt prepare virgin hearts, for Chriſt to bee *born* in, and for that *holy Ghoſt* to overſhadow; by *virgin hearts*, meaning no *abſolute ſinleſſe purity* and innocence, which onely *Paradiſe* could yeild, but that *renewed* purity, and *recovered* virginity of true *repentance*, and ſincere reſolutions of amendment, which with the *humility* of that bleſſed *Virgin*, expreſt by the *lowlineſſe of the Hand-maid* in her *Magnificat*, and typifyed in the temper of the *new-born babes*, which are of all others fitteſt for Chriſt to be *born* in, both for *innocence*, and *humility*, (and alſo with the faith ſo remarkable in her, *Luke* 1. 38.) is the onely temper which can fit the ſoul to be *overſhadowed* by the *Spirit*, and for Chriſt to be formed in it.

S. What from the ſuffering under Pontius Pilate?

C. A *paſſive obedience* even to *death*, without any kind of hoſtile *reſiſtance*, (though as Chriſt was, ſo we ſhould be never ſo well furniſhed with *armies* and *legions*) againſt the *powers* that are by God ſet over us.

S. *What from the death of Chriſt?*

C. 1. That great Doctrine of *mortification, putting off the body of the ſins of the fleſh*, *Col.* 2. 11. and *deſtroying the body of ſinne*,

Rom. 6. 6. and putting our sinful habits to a *contumelious death*, or *crucifying the flesh with the affections and lusts*, most strictly required by God to our *salvation*. And in this you may take in, if you please, a parallel through all the *gradations* that brought him to his death, that so we may, as the *Apostle* saith, be *planted with him in the likenesse of his death*. For you see in the story, there was first a *consultation* held, then he was *apprehended, examined, accused, condemned, shamed*, and *crucifyed*. Thus must we deal with our *old man*, our whole body of sin: 1 *deliberate*, and *consult* about the execution, and to that end choose our sobereſt Senate-like seasons, when the heat, and passions of youth, and sin are over, and in the *cool of the day*, in the calmest temper of our souls, take this weighty businesse into our most serious consideration: Then 2. as soon as we have *consulted*, proceed to *act*, presently *apprehend*, (stop in the career) every course or habit of sin. 3. *Examine* it by the word of God, the commands of Christ in all the variations from, and oppositions to them. 4. *Accuse*, and therein *aggravate* it, with all the heightning circumstances of *guilt* and *danger*: Then 5. by a solemn full consent of all the faculties, condemn this so dangerous a *Malefactor*: Then 6. spit upon it with all contempt and scorn, and at last give it up to be crucifyed, never to recover again to any vitall actions. And all this, as for any one *single habit* of sin, so for the *whole body*, which contains all *limbs* and severals under it. Besides this, a second *practice* that Christs death obliges us to, is, Our voluntary cheerfull taking up of our *crosse*, and following him, readily *conforming* our selves *to the image of the crucifyed Saviour*, and resolving, that if we suffer with him, we shall also bee glorifyed with him. Thirdly, the putting our sinfull habits like dead bodies out of the way, lest they offend, or *infect* others, which will be answerable to the *buriall*. Fourthly, the *reality* and continuance of our mortifyed state, (answerable to the adjuncts of Christs crucifixion, death, buriall, descent) not onely *once* for all to *repent* and *mortify*, but to continue in the soul that *death* unto *sin, sincere* and *unfeigned*, till we in soul *rise* again to that other *diviner life*, never to die any more, *i. e.* never to relapse to our *sinfull habits*, but to persevere in that *mortifyed* estate.

S. *But before you part with these articles concerning* Christs death, *I must take leave to put you in minde of one difficulty, which though*

though it may seem to be a speculative *difficulty, yet because the explicite* belief *(or faith it self) of those few things that are contained in this* Creed, *may seem to be a* Christians duty, *and so a piece of necessary* Christian practice, *it may perhaps be my duty to enquire, and a culpable omission if I neglect, to ask instruction in it, now that I may hope to receive it from you; and that is, what is meant by* [Christs descending into hell.]

C. Though it be a *Christians duty* to *believe* every part, and article of this *Creed* delivered down to us by the Church from the *Apostles*, as a form or summary of sound doctrine, and either the first copy, or an extract (and transcript as it were) of that *tradition*, or *oral* doctrine, (*that faith which was once delivered unto the Saints*, *Jude v.* 3.) which the Apostles agreed on at the time of their parting from one another to preach the *Gospel to all Nations*, yet I conceive the agreeing on some one sense, wherein to interpret every article of it, is not so absolutely necessary, but that some one of them (as this of *Christs descent*) may be taken in a *latitude*, and either not determined to any one *interpretation*, or resolved to be capable of more; and so the words be received, the *particular* sense, one way or other, will be indifferent to them, that sincerely follow that *light* which is offered to them; and therefore I conceive it is, that the *article* of our *Church* sets it down in that large indefinite form, [*We believe that Christ descended into hell*] adding no other words of *binding interpretation* to it. Of Christ descent into Hell.

S. *But what is your opinion of the sense of that* article?

C. Among divers others I shall pitch on *two opinions*, and either of them may be *piously believed*, having good grounds whereon each of them may be built; the one taken from the opinion and interpretation of many *ancient* and *modern Worthies* of the *Church*, That Christ in the space betwixt his death and resurrection, went down *locally into hell*, as that signifies the place of the *damned*, not to *suffer* there, (for all was *finished* upon the *Crosse*) but to *triumph* over Satan in his own quarters, and openly to shew him the *victory*, that *by death* Christ had gotten over him, over *death* it self, and over all the powers of darknesse. This sense being sufficiently explicated, I shall not enlarge on; The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

S. *I shall patiently attend while you do so.*

C. These words [a] [*He descended into hell*] being affirmed of Christ in the *Creed*, but not found in words in the *New Testament*, will not necessarily signifie any farther then either 1. the places of the *New Testament* (from whence the compilers of the *Creed* may seem to have collected it) will import, or 2. the use of the phrase among either *profane* or *Scripture-Writers* will require, or 3. the *context*, or circumstances in the *Creed* will inforce. And all these will not necessarily extend its sense any farther then this, That for the space *of three days he was, & truly continued to be deprived of his naturall life.* For the first, the *Scriptures* from whence this article seems to have been taken, are not many, indeed but one, that in the *Acts*, out of the *Psalmist*, [*Thou shalt not leave my soul in hell, nor sufferthy holy One to see corruption*, (as for *Eph.* 4. 9. *He descended into the lower parts of the earth*, it belongs clearly either to the incarnation, or descent to the Mothers womb, which is expresst by that phrase, *Psal.* 139. 15. *When I was made in secret, and curiously wrought in the lowest parts of the earth*; or else possibly to the grave, (called the *mothers womb* also *Job* 1. 22.) so styled *Psal.* 63. 9.) Now in that place the word which we render [*hell*] may signifie the *common state of the dead*; the [a] word [*soul*] the [b] *living soul*, or that faculty by which we *live*. And the [*not leaving* this in that] is the not suffering him so long to continue deprived of life, as that *his body* (as it follows) *should see corruption*, *i.e.* above the space of *three days*; which term, consisting of 72 hours, is the space required for the *revolution* of humours, after which, *Physitians* observe, that the body that continues so long dead, naturally *putrifies*, which is implyed by that speech concerning *Lazarus*, *John* 11. 39. *by this time he stinketh*, [c] *for he hath been dead four days*: So that that place distinctly affirms that he should not be deprived of his naturall life above the space of three days, that death should no longer have *dominion over him*; (which if it be not the importance of that *Prophecy* in the *Psalmist*, I conceive it will be hard to finde any convincing prophecy concerning Christs rising again the third day: (for that of *Jonah* related in the Gospel, and others which by the *Fathers* are applyed to that purpose, *Lev.* 7. 17. and *Gen.* 22. 4. 11. were but *types*, not prophecies) and yet 'tis said, *Mat.* 16. 21.

That

[a] κατῆλθεν εἰς ᾅδου.

[a] ψυχὴ, נפש חיה [b]

[c] τεταρταῖος γάρ ἐστι.

That Iesus began to shew his Disciples, (which sure is more then to *tell,* [a] *to shew, demonstrate out of Scripture*) [b] that *it behooveth him, i. e.* that he must for the *fulfilling of the Prophecies rise the third day*:) If this be not necessarily the meaning of those words in the *Acts*, and the *Psalme*, yet I conceive no man can shew convincingly that any other is. Now 2. for the use of the phrase among *Writers* of the [c] first sort, 'tis clear that the [d] word signifies not with them the *place* of the *damned*, (no nor any peculiar place of happy souls neither) but the *common state of the dead.* I will give you in the margent some instances, by which, when you are skill'd in those *Authors*, you may be able to [e] judge. Many other places might be added; but the *Writers* which conduce most to the explaining of the *New Testament* are the *Greek* Translatours of the *Old Testament*, and therefore among them it will be more pertinent to enquire; Look on the 37. of *Gen. ver.* 35. we render it out of the Hebrew literally, [f] *I will goe down to the grave to my son mourning,*

[a] δεικνύναι.
[b] ὅτι δεῖ αὐτὸν.
[c] *Atticall*, or profane.
[d] Ἅδης.
[e] Take this of *Fornutus* or *Cornutus* in his Book called, Θεωρία περὶ τῆς τῶν Θεῶν φύσεως, p. 4. Ἅδης with him goes for a *God*, and, saith he is call'd [Πλούτων, ὅτι μηδὲν ἐστιν, ὁ μὴ τελευταῖον εἰς αὐτὸν κατάγεται, καὶ αὐτοῦ κτῆμα γίνεται] *Pluto, because there is nothing but at last comes to him and becomes his possession*; And again, towards the end of his Book, Ἅδης ὁ δεχόμενος τὰς ψυχὰς ἀὴρ τελευταῖος, *Hades is the last region of the aire which receives soules*, and is called εὔβουλος, saith he, and εὐβουλεὺς, *a good friend or counsellour, because it befriends men*, διὰ τὸ παύειν αὐτοὺς ποτε τῶν πόνων καὶ φροντίδων, *in giving them cessation from labours and cares*, which is the very thing that the *Spirit* affirms of the *dead that die in the Lord*, *They are blessed, for they rest from their labours, Rev.* 14. 13. So *p.* 10. [ἐν ἅδῃ οἰκεῖν] he interprets by ἐν ἀσαφεῖ κεῖσθαι, *to be no body knows where*, according to the etymology of ἅδης *quasi* ἀειδὴς, *an invisible state*, (agreeable to which it is that in the ancient *Rhetors*, *Severus Sophista*, &c. 'tis called not Ἅδης but Ἀΐδης. ἤθοπ. α. & γ.) and again, shewing the originall of that fable, that *Hades* stole away *Ceres* daughter, 'tis, saith he, διὰ τὴν γινόμενον ἐπιχρόνον τινὰ τῶν σπερμάτων κατὰ γῆς ἀφανισμόν, where again *Hades* it seems signifies ἀφανισμὸς, which is used absolutely for *death*, 2 *Mac.* 5. 12. and is the very description of death, that the *Psalmist* useth, *Psal.* 39. 13. *Before I goe hence and be no more seen*, and *Heb.* 8. 13. γηράσκον ἔγγυς ἀφανισμοῦ, *that which is old is near to vanishing*, or *disappearing*, and so *Heraclitus* τε: ἀπίστων κζ. speaking of the *helmet* of *Hades*, which makes men *invisible*, he saith it is τὸ τέλος, the *end* or *death* of every one, εἰς ὁ ἀπελθὼν τετελευτηκὼς ἀόρατος γίνεται, to which he *that comes, i. e. he that is dead, becomes invisible*: and the author of the book of *Wisd.* hath a like phrase, *Our spirit shall vanish as the soft aire*, where speaking in the person of the *Atheist*, who acknowledged not the *immortality* of the soul, the word *spirit* is taken for ψυχὴ *living soul*. And *Bar.* 3. 9. κατέβησαν εἰς ἅδου, is joyned with ἠφανίσθησαν. [f] καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ἅδου. So *Est.* 13. 7. εἰς τὸν ἅδην κατελθόντες, signifies onely to *dye*, *v.* 6. (to be killed) being spoken by an *heathen King*, which, we are not sure acknowledged any *hell*. So clearly, *Bar.* 3. 19. [κατέβησαν εἰς ἅδου] cannot be imagined to belong to *hell*, but onely to the vanishing, transitory estate of men, who die, and are succeeded by others, & 3. *Mac.* πλησίον ἅδου, μᾶλλον δὲ ἐπ' αὐτῷ βεβηκότες.

have

ſave onely that the * word which we render [*to the grave*] cannot in that place be properly ſo rendred; becauſe *Iacob* believed that his ſonne was *torn in pieces with wild beaſts*, and not *buryed*, and therefore the addition of thoſe words [*to my ſon*] make it neceſſary to render it in that place thus, *I will goe mourning out of this life.* I will live no longer, ſeeing my ſonne is dead; and the [a] phraſe [*I will goe down to Hades*] is meant exactly paralel to this in the *Creed* [b *he went down to Hades*] and may very well be thought the fitteſt to interpret it, being the neareſt to it of any in the Scripture; For as to the word which is rendred to *go down*, it ſignifies in the originall ſometimes to *go up*, Jud. 15. 11. (where yet the *Greek Tranſlators* uſe the very word which in Greek is rendred *go down*) ſometimes to go neither *up*, nor *down*, as in that place of *Geneſis* 'tis cleare, *Iacob knowing*, v. 33. that he was not buryed, but devoured *by wild beaſts*. Now for the context in the *Creed*, compare it with the ſtory of *Chriſts death* in the Goſpel, and you will ſee how well it will bear this ſenſe. To which purpoſe I muſt premiſe this one thing, that a man conſiſts of *three parts*, a *body*, a *living ſoul*, an *immortall ſpirit*. *Saint Paul* divides [c] the *whole man* into thoſe three parts, 1 *Theſ.* 5. 23. and in the Creation of man there is mention of all of theſe. The *body* is called [d] the *duſt of the earth*, of which it was formed. [e] The *ſoul* is called the [f] *living ſoul*. The [g] *ſpirit* is called the [h] *breath of life*, and in other places [i] *breath and life*. Of theſe three parts Chriſt as man conſiſted, and at his death all theſe three are ſeverally diſpoſed of. His *ſpirit* (that *immortall ſoul*, which I conceive to be mentioned *Lu.* 2. 40.) he *commended into the hands of his Father*, *Luke* 23. 46. In reſpect of which he is ſaid to be * *that day in Paradiſe*, for ſure *Paradiſe* and *Gods hands* are all one. His *body*, that was put in the *grave*, and ſo all of him diſpoſed of, but the [k] *living ſoul*, and in reſpect of that, ſaith the *Creed*, [l] *He went into Hades*, perhaps not into the place of *hell*, as *B. Bilſon*, nor into *Paradiſe*, as *Broughton*, nor into the *grave*, for that was ſaid before in the word *buryed*, (though [m] ſome would have the [n] *Greek* word which is ſo rendred, referre onely to his *embalming*, but) hee was *three days deprived of his naturall life*, (which is properly his [o] *living ſoul*) hee continued really without exerciſe, or power of exerciſing his *vitall faculty*, taſted that

* לשאלה

a καταβήσομαι εἰς ᾅδ᾽ε.
b κατῆλθεν εἰς ᾅδ᾽ε.

c ὁλόκληρον τὸ μῶν, integrum veſtri.
d עפר מן האדמה
e Ψυχὴ.
f נפש חיה
g πνεῦμα.
h משמת חיים
i πνευμα καὶ ζωὴ, 2 Mac. 7. 22. ζωὴ καὶ πνοὴ, Acts 17. 5.
k σήμερον.
l ψυχὴ.
l κατῆλθεν εἰς ᾅδ᾽ε.
m P. Ramus de rel.
n ἐτάφη.
o נפשו

that [a] *common ſtate* of the *dead* for us, but then, before he was *putrified, i. e.* the *third day he roſe again from the dead*, &c.

[a] To which purpoſe it will be obſervable what *Heraclitus in Clem. Al. Str. l.* 1. ſets down out of *Serapion* an ancient Poet, ſpeaking of *Sybilla*, and undertaking to ſhew how ſhe propheſied even after her death. For, ſaith he, Τὸ μὲν εἰς ἀέρα χωρῆσαν αὐτῆς, *that part of her body which went into the aire did propheſie*, ἐν φήμαις καὶ κλῆδόσι, *by voices heard in the aire*, (for ſo φήμη is defined by *Varinus*, λόγος ἀπλατικὸς μέλλοιτός τινος, ἐξ αὐτομάτου λαλουμένη, & κλήδων μαντεία, or θεία φήμη, ſuch as was that *voice* which *Plutarch* mentions to have been heard by the Marriners, Πὰν μέγας τέθνηκε) *The body*, or that part which was changed into the *earth*, *brought forth* ποόν, *herb or graſs*, *and the beaſts that fed exactly on that place*, *did by their bowels or entrals*, *when they were killed*, *declare to men what was to come.* Τὴν δὲ ψυχὴν αὐτῆς εἶναι τὸ ἐν τῇ σελήνῃ φαινόμενον πρόσωπον εἰσὶ λαις *As for her ſoul*, he conceived that to be that *face that appears in the Moon*, and that helped the *Aſtrologers to divine alſo*, *Three parts* you ſee of a woman according to that ſo ancient *Philoſophy*. Of which three, by *death*, one, ſaith he, was ſent to the *earth*, another to *heaven*, a third, εἰς ἀέρα χωρῆσαν, went into the *aire*; that third, I conceive, the ſame that the *Atheiſt* in the book of *Wiſd. c.* 2. 3. affirms, that it ſhall *vaniſh* (at *death*) διαχυθήσεσθαι, ſhall be *diſſolved* or *powred* abroad, ὡς καπνὸς ἀὴρ *as the ſoft* (or moiſt) *aire* which is there πνεῦμα, the *breath* or *ſpirit viz.* that *mortall ſpirit* in the *Atheiſts Philoſophy*, all one with the *breath in the noſtrils*, *v.* 2. but much differing from the immortall *ſpirit* among Chriſtians. And that which (he thus ſaith) went into the *aire*, is it which in Chriſt is ſaid κατελθεῖν εἰς ἅδης, to have *gone* or (*deſcended*, though not locally, yet from a *ſuperiour* to an *inferiour* ſtate) to *Hades*, that ſtate of ſeparation of ſoul from body, which doth not by any neceſſity imply or import the place of the damned in *hell*. So in *Nicodemus*'s Goſpel there is mention of the Saints that are in Ἅδης, and *rejoyce* there.

Thus *Apoc.* 6. 8. after the mention of [b] *death*, is added in our tranſlation [c] [*and hell*,] (but it ſignifies this *ſtate of ſeparation*, or *inviſible ſtate*, or *continuance in death*) *was a* [d] *follower of it*, *and a* [e] *companion with it*. And that it refers not to that which we call [*hell*] (much leſs to *Paradiſe*) but onely to that temporall ſeparation of *ſoul* and *body*, may farther appear by the effects there mentioned of it. [*There was given them power to kill*, &c. *with the ſword*, *with famine*, *and with death*, *and with the beaſts of the earth*] And ſo *c.* 20. 14. [f] *Death and Hades are caſt into the lake of fire*, & *v.* 13. *gave up thoſe that were in it*. So *Eccluſ.* 48. 5. *He that raiſeth the dead* [g] *from death*, *and from Hades*, ſure raiſes not out of *hell*, and in the *Song of the three Children*, v. 65. Gods delivering them from *Hades*, will not be extended to *hell*, but onely to *death*, as follows in the next words. And ſure *Eleazer* that deſires his friend [h] to *bring him on his way to Hades*, 2 Mac. 6. 23. doth not deſire to be diſpatch to *hell*. And that the ancient Writers of the Church (ſome of them at leaſt, of the moſt ancient) meant no other then this by the Article of *Chriſts deſcent* [i] *to Hades*, may be gueſt by two ancient paſſages, the one in * *Thadeus Creed* affirmed

[b] θάνατος.
[c] καὶ ὁ Ἅδης.
[d] ἀκολουθεῖ.
[e] μετ' αὐτοῦ
[f] ὁ θάνατος καὶ ὁ ἅδης.
[g] ἐκ θανάτου καὶ ἐξ ἅδου.
[h] προπέμπειν εἰς ἅδην.
[i] εἰς ἅδου
* *Euſeb. Eccl. hiſt. l.* 1.

to be given by him unto the King of Edeſſa; the other in the primitive *Martyr* a *Ignatius*; both agreeing in this, that Chriſt *aſcended with many, but deſcended alone*; where though the deſcent were (in their words) to *Hades*, yet *Hades* cannot there be thought to ſignify the *place of the damned*, unleſs Chriſt ſhall be conceived to have returned from thence alſo with a great multitude, which though it were perhaps agreeable with ſome mens b *phanſies*, yet cannot eaſily be reſolved to be the meaning of thoſe ancient Writers; or of that text to which they refer, *that the bodies of many that had ſlept, aroſe, &c.* for I conceive *out of* c *hell* there was not in their opinion any ſuch poſſibility of riſing.

a *Ep. ad Trall.*

b As of thoſe that teach that Chriſt going to hel, was met and believed on by the heathen Philoſophers there, and particularly by *Plato* in the front, and brought them out along with him.

c Some books there are called the *Sibyllin* Oracles, in all probability written by ſome Chriſtian, and that an ancient one. (about the *Emperor* **Commodus** his time, it is by many circumſtances moſt probable.) In the firſt book of theſe after the Creation and fall of man; there is mention of his death and *mortall ſtate*, and (upon occaſion of this cloſe τὰς δ' αὖ ὑπεδέξατο ᾅδης, *Hades received them all*) this account is given of the word Ἅδης;

Ἅδηνδ' αὖτε κάλεσσαν, ἐπεὶ πρῶτος μόλεν Ἅδαμ
Γευσάμενος θανάτε, γαῖα δὲ μιν ἀμφεκάλυψε.
Τέκνεα δὴ πάντες ὁὶ ὀπιχθόνιοι γεγαῶτες
Ἀνέρες εἶν Ἀΐδαο δόμοις ἔνεναι καλέουσι.

Where it is clear what is meant by that word [Ἅδης] *the common ſtate of the dead*, when their bodies are laid in the grave, the condition not onely of the wicked, nor onely of the godly, but of the πάντες ὀπιχθόνιοι ἀνέρες, *all mortall men*, who, as follows there,

——Εἰν ἄϊδαο μολόντες Τιμὴν ἔσχηκαν.

when they were gone to Hades, were honoured by us, whereas the Gyants had their ταρτάρεον δόμον γενναν, which was *hell* indeed, there being no ſo proper notion of *hell* in the Old Teſtatament, as the place of the *Rephaim*, or Gyants, *Prov.* 21. 16. & 9. 18. & 2. 18. in the Hebrew and Greek reading: So in *Philemon*, Καὶ γὰρ καὶ ᾅδην δύο τρίβους νομίζομεν, Μίαν δικαίων χατέραν ἀσεβῶν ὁδόν.

So in the ſecond book of *Eſdras* c. 4. 41. * *In the grave, the chambers of ſouls are like the womb of a woman*; where though we render [in *the grave*] yet without queſtion the *Greek* was ἐν Ἅδῃ, *in Hades*, and ſo *Hades* is that ſtate of ſouls in the *ſeparation*; wherein he conceived there were divers *Cels*, which all deſired to return (and pour back) the ſouls which were in them, to the bodies again, as a *woman* when ſhe comes to time of child-birth, deſires to bring forth. I have now wearied you ſufficiently with an account of this ſecond interpretation and the grounds of it, and I ſhall add but this, that as it may pioufly be believed, that Chriſt did in the ſpace of

* *In inferno promptuaria animarum matrici aſſimilata ſunt.*

of thoſe three dayes *locally deſcend*, to ſhew himſelf triumphantly to the Devils, ſo they that on the premiſed grounds reſolve it poſſible that there may be no more concluded from this Article, but only that Chriſt being *crucified*, *dead*, and *buried*, continued in the *ſtate of the dead*, his *ſoul* really ſeparated from the *body* for ſome ſpace, but not ſo long till his *body* ſhould putrefie in the grave, (to which it follows aptly, that the *third day he roſe again*, or was reſtored from that ſtate) may be pious believers alſo, and offend nothing againſt the *Creeds* or doctrine of our (or of the ancient) *Church*, ſo they do not *condemn* thoſe others that are contrary minded. I meant not to have inſiſted on any ſuch *ſpeculative* difficulty, yet upon your demand, I have given you an account of it.

S. *I acknowledge it ſomewhat diſtant from your deſigned method, yet conceive my ſelf to have profited by it, if in nothing elſe, yet in knowing my duty to my ſelf and others, in matters of this nature, which may* piouſly *be* believed *on either ſide; The Lord grant me the* ſpirit *of* meekneſs *and* charity *in all things. You will now proceed to that which follows after the Articles of* Chriſts death, *to wit, that of his* reſurrection.

C. The *practical* belief of Chriſts reſurrection is, 1. Our *actual riſing to a new life*, as neceſſary as that of *mortification* premiſed; 2. Our *appearing* (as he did) to men, and walking *exemplarily* before them in all heavenly living. 3. Our *continuing* in a *ſanctified ſtate* of *perſeverance*, (noted, as I conceive, *Rom.* 6. 8. by [*wee ſhall live with him*] *i. e.* live this new life if we do not treacherouſly ruine our ſelves again) as Chriſt did, *who being raiſed from the dead, dyed no more, death had no more dominion over him*, *v.* 9.) till by Gods mercy we be taken up to bliſs. 4. Our depending upon Chriſt for our *juſtification*, which as well as our *ſanctification* is an effect of his riſing, *Coloſ.* 2. 3. *Rom.* 4. 25. *Rom.* 8. 33, 34. 5. Our *haſtening* this reſurrection, parallel to Chriſts *riſing* the *third day*) not ſo wholly immerſing our ſelves with ſorrow, and humiliation (that grave as it were of the mortified ſoul) as to hinder action, and vital performances, but by the power of that *Spirit that raiſed Jeſus from the grave*, immediately to riſe to *new life*.

S. *What is the* practical *belief of his* aſcenſion?

C. *Aſcending* after, and *dwelling with him*, in divine meditation, being *heavenly minded*, ſeeking, and minding, and ſavouring of thoſe *things that are above*, the *duty* of all thoſe that are *riſen* with *Chriſt*, *Col.*3.1.

S. *What of his* ſitting at the right hand of God *the Father Almighty*,

C. That phraſe of *ſitting*, &c. ſignifies *Chriſts reigning*, his having all *power given to him*; you may ſee it by comparing, *Pſ.*110. 1. with 1 *Cor.*15. 25. In one place it is, *The Lord ſaid unto my Lord, Sit thou on my right hand, untill I make thine enemies thy footſtool.* In the other, *He muſt reign till he hath put all enemies under his feet.* This yon have formerly learnt to be an union of his *Regal* and *Prieſtly* office; his giving *commands* to his *Church*, and his *interceding* with God for his *Church*, and that ſo powerfully, as *actually* to beſtow that *grace*; that *pardon* which he intercedes for. And this is farther noted by thoſe titles there repeated of [*God the Father Almighty*] that *Interceſſion* of his to God, being as to a *Father* (both of him and us) who will, and to a Father *Almighty*, who is *able* to grant whatſoever he *prays* for. And then the *practical belief* of this *Article* will be, 1. To give my ſelf up obediently to be *ruled* by him (in all his *inſtitutions* and *commands*) and by all thoſe that he hath ſet in the *Church* under him to *rule* over me. 2. To *depend* on his *Interceſſion*, to offer up all our prayers to God in, and through him. 3. To *receive* (and *make* the holieſt *uſe* and advantages of) all *grace*, that ſhall flow from him; and 4. When he is ſo ready at hand to our *relief*, to reſolve to look to him in all *temptations*, and count it our wretchleſs abuſe of his goodneſs, if we do not perſevere in deſpight of all aſſaults to the contrary.

S. *What of his coming from that right hand in heaven*, to judge both the quick and the dead?

C. Our conſtant making up our *accounts* againſt his coming, as daily expecting a *righteous*, though a *gracious Judge*, to ſit upon us) according to thoſe many titles we have of him in holy writ, as *Iſ.*33. 22. The *Lord*, *i. e. Chriſt*, (as appears *v.* 17, 18.) is our *Judge*, our *Law-giver*, our *King*, and then our *Saviour*, 2 Theſ. 1. 8. the *Lord Jeſus taking vengeance in flaming fire*; So the *wrath of the Lamb*, Apoc. 6. 16. and the *ſearcher of the reins and heart*

heart (the expreſſion of a *Iudge*) *Apoc.* 2. 23. A notion which of all others, will bring us to a *pious awe* of him, as of one which will not ſuffer any one *ſin* to be carried along under the diſguiſe of religion, or on confidence of his favour, but (againſt all *provokers*) ſhall *come* from his *throne* (though it be of *mercy*) in heaven, to judge us here; One that is not to be moved with *paſſions*, with *bribes*, with *flatteries*, to *puniſh*, or *reward* according to any other method, or rule, but onely that of [*every man according to his works*.

S. *Will you now proceed to thoſe other Articles; and firſt, that of the* holy Ghoſt. Sect. III. *Of the holy Ghoſt.*

C. The word *Ghoſt* ſignifies *Spirit*, which being by way of excellence a title of Gods, (*God is a Spirit*) and ſo here attributed to him, and denoting the *third Perſon in the Trinity*, (which is alſo the fountain and ſpring of all *ſpiritual life* in us) is here called *holy*; not ſo principally, becauſe he is *holy* in himſelf, *i. e. pure* without all *mixture* or *compoſition*, either of *ſin*, or *corruption*, or *pollution*, or *hypocriſie*, or *partiality*, (and all this in a moſt eminent degree, nothing in the world being thus beſide) but more punctually, becauſe he is the *author of all holineſs*, and *purity* in us; that little weak degree of *ſanctity*, that the moſt regenerate among us do attain to, being a *ray*, and *effuſion* of that *ſanctifying Spirit*, which worketh in us by his *preventing*, *ſanctifying*, and *aſſiſting* grace, both to *will*, *and to do of his good pleaſure*. This the *holy Ghoſt* doth by two ways of diſpenſation. 1. *Outward*. 2. *Inward*. The *outward* way was his viſible *deſcending* upon the *Apoſtles*, and fitting them with *graces*, and enſtating them with *powers* to *plant*, and *preſerve*, and govern the *Church* of *Chriſt* over the world.

S. *What were thoſe powers?*

C. 1. To *preach* and *baptize* thoſe that received their doctrine, and ſo to plant a *Chriſtian Church*, 2. to *confirm* thoſe whom they had baptized, and to adminiſter the *Sacrament* of *Chriſts body* and *blood*, and ſo to *preſerve*, or *ſtabliſh* thoſe whom they had *planted*, 3. to exerciſe the power of the *keys in cenſures*, puniſhing the pertinacious, caſting them out of the *Church*, that they may be aſhamed, and ſo think fit to reform their wicked lives, and upon approbation of their *repentance* and reformation, *abſolving*, and receiving them into the *Church* again, and all this to

govern thoſe, whom they had *planted*, and confirmed in the *faith*; and 4. to *ordain* others, and commit the ſame power to thoſe, which the *holy Ghoſt* had ſetled in themſelves, and ſo to provide a *Miniſtery* of his holy celeſtial calling (*ſent by Chriſt*, as he was *by his Father*, John 20. 21.) to continue by *ſucceſſion* from one to the other, to the *end of the world*. All which *donations* and enſtatings, were the acts of the *holy Ghoſts* deſcent, (beſide the *extraordinary gifts of tongues*, and *miracles*, *&c.* needfull for thoſe firſt times, to *preach to all nations* intelligibly, and to *gain* belief to their *preaching*, but not ſo neceſſary after) and in reſpect of theſe he is ſtyled the *Paraclete*, which is a word of a larger ſignificancy, then any one *Engliſh* word can expreſs, and therefore is thought fit not to be *tranſlated*, but retained in other *languages*, *Syriack* and *Latine*, and will beſt be rendred by theſe three ſeverals, (according to the notation of that word in *Greek*) 1. *Advocate.* 2. *Comforter*; yea, and 3. *Exhorter* too.

ὁ παράκλητος.

S. *What do you mean by the* holy Ghoſts *being an* Advocate?

C. Two things; he came to be an *Advocate* both of *Chriſt*, and of us. Of *Chriſt*, in *pleading* his cauſe againſt the incredulous world, which is ſet down, *John* 16. 8. and expreſt by a threefold *conviction* (it being the *Advocates* part to [a] *convince*, and *confute*, *ſhame*, and *ſilence* the *adverſary*, Tit. 1. 9.) 1. Of *ſin.* 2. Of *righteouſneſs.* 3. Of *judgment.*

a ἐλέγχειν.

S. *What is the meaning of thoſe three* convictions?

C. Among the *Jews* there were three ſorts of *cauſes*, or *actions.* 1. In b *criminal* matters, which here word for word is rendred [c *of ſin.*] 2. For the *defending*, and *vindicating* of the *juſt* and *innnocent*, called in [d] *Hebrew* by a phraſe which is again literally rendred [e *righteouſneſs.*] 3. For the *condemning* of the *wicked*, which is as literally that, which we there reade [of f *judgement.*] Now theſe three *action*, the *holy Ghoſt* was to manage on *Chriſts* behalf, as an *Advocat* for a *Client*, againſt the incredulous gainſaying *world.* 1. Hee ſhould *convince* the *world* of that great crime committed in *not believing*, but rejecting of *Chriſt*, and that by legal evidence of that law, *Deut.* 18. 22. (which was on purpoſe to diſcriminate *the true Meſſias*, from all *falſe pretenders*, *v.* 18.) where it is reſolved, that if the *Prophecies of a Prophets come*

b לחטא
c περὶ ἁμαρτίας.
d לצדקה
e περὶ δικαιοσύνης.
f למשפט
περὶ κρίσεως.
Of theſe two laſt, *vid. Schindl. Pentagl. p.* 1521. *C.*

not

not to paſs, then *he is a falſe Prophet*, but if they do, he is a true one; and therefore the very *coming of the Spirit*, after the *aſcenſion* of *Chriſt*, being the thing prophecyed by *Chriſt* in this place, (and ſo his prophecy fulfilled) ſhall be a legall proof of this *crime* of theirs, in not receiving *Chriſt* thus teſtified, and demonſtrated to be a *true Prophet*; which ſure was the reaſon, why it was not (as *Chriſt* ſaith) ſo dangerous, or *irremiſſible* to oppoſe *Chriſt* at his preſence on the earth, as it would be to *blaſpheme* or oppoſe the *holy Ghoſt*, *Mat.* 12. 31. 2ly, He ſhould *convince the world*, that *Chriſt* was a moſt *righteous* perſon, and moſt unjuſtly crucified (and ſo *vindicate*, and *defend* his innocent *Client*) by his *aſſumption* to heaven, and *participation* of his *Fathers glory*, (which aſſumption of his, is expreſt by that phraſe [a *you ſee me no more*] both here and elſewhere, becauſe at his *aſcenſion* it is ſaid, *a cloud received him out of their ſight*, *Acts* 1. 9.) which was a certain argument of his *righteouſneſs*, or *innocence*. Under which alſo may be contained that *imputed righteouſneſs* of his to us by way of *ſatisfaction*, together with thoſe imperfect beginnings of *ſanctification* wrought in our hearts by the *power* of his *reſurrection*, and a moſt proper effect of his *Aſcenſion*, *Interceſſion*, and exerciſe of his *Kingly* power in *heaven*. 3. He ſhould uſe a third argument to *convince* the world to wit, that taken from the *judging*, *condemning*, ſentencing, and executing his adverſary, even the *Prince of this world*, the *Devill*, who being the firſt *contriver* of *Chriſts* death, is now repayed in his kinde, by way of *retaliation*, in a manner, *deſtroyed*, and ſlain, turn'd out of his *Kingdome*, (which is a kinde of *civill death* to him, and ſo called by the [b] *voice* in *Plutarch*) by the ſilencing of his *Oracles*, turning out of *Idolatry*, and heatheniſh *vices*, which before without controll had reigned in the *world*. To which it was alſo conſequent, that all *Satans inſtruments* ſhould pay very dear for their *infidell rebellious* actions, in like manner as *Satan* himſelf was uſed for his riotous behaviour againſt our *Chriſt*.

a οὐκέτι θεωρεῖτέ με.

b Πάν μέγας τέθνηκε. *Plut.* περὶ ἐκλελοιπότος χρησηρ.

S. *You have ſhewed me how he was* Chriſts Advocate, *you ſaid alſo that he was* ours, *how is he ſo?*

C. In ſetling a *Miniſtery* to *pray*, and intercede for their ſeveral Congregations, (and enabling them in the very *Apoſtles* time to form a *Liturgy* (of which ſeveral paſſages remain unto us at this day)

day) to continue in the *Church* to that end) and thereby *helping our infirmities*, and teaching *us to pray as we ought.*

S. *How is he a* Comforter?

C. In divulging that excellent *comfortable* news of the *Goſpel*, the promiſes of *pardon*, and *Grace* to them that want *comfort.*

S. *How is he an* Exhorter?

C. In the doctrine of *Repentance*, and of *flying from the wrath to come*, *and walking worthy of that great calling.* And in the exerciſe of all theſe *titles* and *offices* (as by a firſt *externall* means) the *holy Ghoſt* is ſaid to work all manner of *ſanctity* in our hearts. Beſides this, there is an *inward* means, the ſecret *preventions*, *excitations*, *over-ſhadowings*, and *aſſiſtances* of that *Spirit*, all abſolutely neceſſary to *beget*, and *continue holineſs* in the heart; and all theſe attending thoſe *outward* adminiſtrations (juſt now mentioned) and conſtantly going along with them (as *breath* goes along with *words*) and hallowing them to the *worthy receiver*, the obedient diſciple.

S. *What is it now to* believe in this holy Ghoſt?

C. 1. To acknowledge the truth of all this, that it is (as from the word of God it might more particularly appear) as here hath been explained. 2. To accommodate our *practice* accordingly, to conform to it this faith; as firſt, to ſubmit to thoſe *ſpiritual Paſtors*, &c. whom the *holy Ghoſt* hath ſet over us, and for them again to be careful of *that flock of which the holy Ghoſt hath made them Overſeers.* Secondly, not to *intrude* upon, or *uſurp* that *holy* calling, without a lawfull *vocation*, and ſuch as may juſtifie it ſelf to be from heaven. Thirdly, to *obey* all thoſe ſeverall powers, to come in to the preaching of the word, to fit my ſelf for the *Sacrament* of *initiation*, and bring others to it; So againe, for *confirmation*, and the *Sacrament* of *Chriſts body*, to *examine* and ſhrift our ſelves, and *ſo eat of that bread*, *&c.* to fear the *cenſures*, (and if we are under them,) by *confeſſion*, *contrition*, works of *mercy*, , and all kind of *reformation*, to labour for *abſolution*; and in all theſe, fourthly, *humbly* to invoke Gods *ſpecial grace*, that it may go along with theſe outward *Ordinances*, and to watch, and obſerve, and receive it, in the uſe of them, and lay it up in an *honeſt heart*, and *bring forth fruit with patience*, and neither to *reſiſt*

fist, repell, nor *grieve*, nor *quench* that holy *Spirit of God, whereby we are sealed* (if we doe not *betray* our selves) *unto the day of redemption.*

S. *What is the meaning of the* holy Catholike Church?

Sect. IV. *Of the holy Catholike Church.*

C. The word *Catholike* signifies *universall*, dispersed, or extended all the world over; in opposition to the former state of the *Iewish Church*, which was an inclosure divided from all the world beside, in time of the *Law*; whereas now the Gospel is preacht to *all the world*, and (by those powers of the *holy Ghost* forementioned) a *Church* with all those *ministrations* in it is constituted over *all the world*. This *Church* is a society of *Believers*, ruled, and continued according to those *Ordinances*, with the use of the *Sacraments*, preaching of the *Word*, *Censures*, &c. under *Bishops*, or *Pastors*, succeeding those on whom the *holy Ghost* came down, and (by receiving *Orainations* of those that had that power before them, *i. e.* of the Bishops of the *Church*, the continued *successors* of the *Apostles*) lawfully *called* to those offices. And in respect 1. of these holy *powers*, and *offices*, and 2. of the *holy Ghost*, the authour and founder of them, 3. of the *sanctity* of life that ought to be in these and all *Christian* professors, and 4. of the end, the *begetting*, and encrease of *holinesse*, to which the very constituting of a *Church* was designed, in these four respects, I say, it is, that this *Catholike Church* is called *holy*.

S. *What is it* to believe the holy Catholike Church?

C. To acknowledge that all the world over, by the *Ministery* of the *Apostles*, such a *Church* was gathered, and by the *holy Ghost* indued with those foresaid powers, (and so shall in some measure *continue unto the end of the world*, the *gates of hell*, i. e. the most fatall dangers, destruction and death it self, being not *able to prevail against it*) within which whosoever lives and dies (a faithfull obedient son of it) shall be eternally rewarded by the great *Husband* of his *Church*, our *Saviour* in heaven.

S. *What is the* practicall *part of this* belief?

C. The *living peaceably, charitably, faithfully*, and *obediently* within this fold of the *universall Church*, yeilding all *reverence* to the *decrees* and *doctrines* of it, and in every particular or *nationall Church, obeying* them that have *the rule over us*, labouring to preserve both *unity of faith*, and *charity* with all our *fellow-brethren*,

Of the communion of Saints.

both in that, and in all other *particular Churches*, and not breaking into *factions*, *parties*, *divisions*, *subdivisions*, but labouring our utmost to approve our selves holy members of that *holy Catholike Church*, by *unity*, *charity*, *brotherly love*, ensuing and contending for *peace*, and all other branches of *Christian purity*.

S. *Now follows the* communion of Saints, *What doe you meane by that?*

C. I conceive that the word rendred *communion* doth most properly and usually signifie *communication*, (in that sense as to [a] *communicate* signifies to [b] *give*, to *impart*, or *distribute* to others, to make others *partakers* of any *spirituall* or *corporall* gift,) *beneficence*, and *liberality*; and that either to the *bodily* indigencies of the *poore Saints*, as many times in the *New* [c] *Testament* the word signifies, or else by any other way of *charity* and *mercy*, which you know, is then greatest, when 'tis exprest to mens *souls*, by *advice*, *counsell*, reprehension, spirituall conference betwixt man and man, and in any kinde of effusion of *grace* from God to us. Thus in *Saint Pauls* solemn form of benediction, after the mention of the *grace of our Lord Iesus Christ* (i. e. his *bounty*, and goodnesse) *and the love of God*, (i. e. the same again in another word) is added, [d] *the communication of the holy Ghost*, (i. e. the *liberall distribution* of all those gifts which flow from him the conduit of all *grace*) *be with you all evermore*.

S. *But how doe you apply this notion of the word to the matter in hand, I mean to the interpreting of this article of the Creed?*

C. Thus, that it shall contain in it two things especially, according to the two kindes of *liberality* mentioned, *corporall*, and *spirituall*. For the first we finde in many passages of the *Acts*, that at the first preaching of the *Apostles*, many came in and believed, and they that did so, *sold their goods and possessions; and distributed them to all, as every one had need*, *Acts* 2, 45. and *had all things common*, *v.* 44. *and* [e] *exercised liberality* (or charity) *toward all the people*, *v.* 47. and this is called by this very [f] word which we render,

[a] κοινωνεῖν.
[b] τὶς φθονήσει κοινωνοῦντι καὶ διδόντι, Lucian ἐπιστ. Κρον. p. 774.
Εὐποιεῖν καὶ κοινωνεῖν, Heb. 13. 16.
[c] So κοινωνίαν ποιήσασθαι, Rom. 15. 26. *to make a contribution or gathering for the poore*, τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, *Charity and liberality of administring toward the Saints*, 2 Cor. 8. 4. ἁπλότης τῆς κοινωνίας, *liberall distribution*, 2 Cor. 9. 13. κοινωνία εἰς εὐαγγέλιον, *liberality toward the Gospel*, i. e. *toward the Ministers, and propagation of it*, Phil. 1. 5. κοινωνία τῆς πίστεως. Philem. 6. *liberality to the poor Saints*, proceeding from his faith, exprest, v. 5. by *love*, and *faith to the Lord Iesus*, *and toward all Saints*, *faith to the Lord Iesus*, and *love*, or *charity toward all Saints*, *by which their bowels were refresht*, v. 7. εὐμετάδοτοι, κοινωνικοί, 1 Tim. 6. 18.
[d] κοινωνία πνεύματος ἁγίου.
[e] χάριν ἔχοντες.
[f] κοινωνία.

render *communion*, but signifies *communication*, v. 42. and then the literall importance of the phrase, [a *communication* of *Saints*, or of *the Saints*] will be this matter of *fact*, set down in that *Apostolicall* story, *viz.* the generall practice of all believers in the first age of *Christianity*, to live together in that most *liberall charitable manner*, every man *communicating* what he had to the others wants, and to that purpose bringing the *price of their estates*, *and laying it at the Apostles feet*, and making them the *stewards* of their *liberality*. This was so eminent an act of *Christian charity*, so lively a character of *primitive Saints*, so immediately and remarkably consequent to the preaching of the Gospel to the *Gentiles*, that it may well deserve to be put into our [b] *Creed*, next after the articles of the *holy Ghost*, and *holy Catholike Church*. And then you will presently know, what 'tis to believe this article, *viz.* to *assent* to that relation of *Scripture*, and from those examples to learn that most excellent *Christian* grace of *charity* and *liberality* to all the fellow-members of our Christ, and at least to retain some considerable degree of it in the *actions* of our future lives, remembring that 'tis the part of the *faith* of Christ to *loosen* the misers *hand*, to enlarge his *heart*, to melt him into that *soft* temper, and encline him to make others partakers of that *plenty*, which he hath received from God, to practise that bounty toward all, which we see so hugely exemplified by Christ to *mankinde*.

[a] κοινωνία τῶν ἁγίων.

[b] This interpretation I now see to have been accepted by the learned *Hugo Grotius* on 2 *Cor.* 8. 15. where speaking of the rich mens *liberality*, *quâ sustentabantur pauperiores*, he saith, *spectat & huc ea, quam in symbolo profitemur, sanctorum communio*, The communion of Saints in the Creed belongs to this matter. I only wonder, why having fallen upon this notion, he did not in those notes apply it to *Acts* 2. 42. (where the very word κοινωνία in this sense is observable:) and am by that and some other κείμηλια in those Annotations of his on the *Acts* and *Epistles*, inclined to conjecture, that that volume had not received his last care, and survey before his death.

S. *What else is contained in this article?*

C. I told you there was another kinde of *charity* and *communicativeness*, the *spirituall* expressions of *love*, which have been, are, and ought still to be among all holy men, all *Saints*, all *Christians*; And this is of many sorts, but may briefly be contained in this, the performing all Christian offices of *love* one to another, i. *praying* with, and for one another, (and he that separates himself from other Christians, and hath not *charity* enough to pray with them, or that is so proud, or malicious, that he will not *pray* for

all men, especially all Christians, when Christ did pray for his very *crucifyers*, is far enough from this charity) 2. *praising* God with, and for one another, a duty continued mutually betwixt us, and the very glorifyed *Saints* in heaven, so far as is most commodious to the condition of each, the *Saints* in rest and joy dayly praying for their *younger* brethren, the *Church* & the *Saints* in the camp on earth, praising God for those revelations of his *grace*, and *glory* to their *elder* brethren in heaven. And the very believing this as a duty, that *Christianity* hath made us to be so much concerned in, will have a full influence on our *practice*, I need not insist to shew you how.

Of Remission of sins.

S. *What is the meaning of the article* [remission of sinnes?] *the words I understand, and conceive them to signifie Gods* pardon *of all trespasses committed against him, the same which you interpreted to me in the* Lords Prayer; *but what is to be my meaning when I say I beleeve it? Is every man bound to believe that his* sins are pardoned?

C. That the *sins* of any particular man are *actually pardoned* to him, is not the meaning of this article, there being no revelation of Gods in *Scripture*, (which alone can be the object of *faith*) concerning the state of any particular person, any further then from the generall promises of pardon to all true penitents, he shall (upon examination of himself, and finding that he is of that number) bee able to *pronounce* unto himselfe; or then another, a *Minister* especially, whose office it is, having a clear view of his conscience, can pronounce unto him; neither of which being infallible in their *pronouncings*, it cannot yet be matter of *faith* to him. That which is the article of *Faith* here, is, that by the death and sufferings of Christ, there is *pardon* and *remission* to be had for sinners, (which all the legall performances could not help any man to, those being onely a *remembrance*, or * *commemoration of sins*, *Heb.* 10. 3. no means of *power* or *efficacy* to *work remission*) that the having forfeited our perfect unsinning innocence in *Paradise*, shall not (on condition we return to God sincerely) be able to exclude us from Gods favour, and grace here, nor from heaven hereafter. This article is so near of kin to the doctrine of the second *Covenant*, set down in the first part of our conference, that I shall need onely to refer you to that place, and not to enlarge any farther on it.

* ἀνάμνησις ἁμαρτιῶν.

S. *But*

S. *But what is the* practicall belief *of this article?*

C. 1. To set my self sincerely to the *performance* of that *condition*, on which the *remission of sins* in the *Gospel* is promised, and purchased for us. 2. To continue in full assurance of *hope* toward God, that if we perform our part, God in Christ will never fail in his. 3. To *pray* to God in Christ daily for this mercy. 4. To continue in the most melting state of *humility*, and meeknesse, as remembring that all our good that we doe, or can attain to in this life or another, (*sanctification*, or *glorification*) is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the *purchase* of Christ, who alone hath delivered us from the punishment of our sins, both as that is deprivation of the vision of God hereafter, and of his *Grace* here; all the strength that any *Christian* hath to resist any sin, being a consequent of this remission of sins, *i.e.* of Gods being *reconciled unto us in Christ, not imputing our trespasses.*

S. *I shall now invite you on to the next article,* The resurrection of the body: *What is the thing profest to be believed in that article?*

Of the Resurrection of the body.

C. The certainly future restauration, or rising again of this very same flesh of ours out of the grave, which by the curse of God inflicted on sin doth go down thither. The punishment on all mankinde upon *Adams fall*, was [*dust thou art, and to dust thou shalt return*] mortality, or *a decree for all men once to die.* This being an heavy punishment indeed, if it had not been *allayed*, or *removed* by Christ, is now by him extremely *softned*, that though it do still constantly befall the *universality* of men, (*death passing on all, in that all have sinned*) yet all the bitter noxious part of death shall be taken away, as farre as concerns the faithfull servants of Christ, the *sting* of *death* being by him pluckt out, and so the *grave* turned into a *dormitory*, or retiring room, a place, where the bodies rest in a sound sleep, till they be awakened unto blisse.

S. *But how will it be possible for dead bodies* (*mouldred to ashes, and then blown over the face of the earth, or devoured by wild beasts, and those again devoured by worms, or by other men*) *to rise again, or return to their former estate?*

C. That power that *raised Jesus from the dead, will also quicken our dead bodies*, the last trump will call all men out of the dust, and God that made all out of nothing, can surely restore our bodies

again to us, however *transmuted*, and that he will do so, you have both the plain affirmations of the Scripture, (*Christ is the first fruits of them that sleep*, and then all the heap must one day follow, the head being risen, the body cannot remain long behinde, and at large you have it asserted, 1 *Cor.* 15.) and the judgement of reason it self, though not telling us how, yet making it *reasonable* to believe, that it will be so, because otherwise our bodies which are both the instruments and copartners of all *sin*, and all righteous *actions* and *sufferings*, will be left *unpunisht*, and *unrewarded*.

S. *What is the* practicall belief *of this* article?

C. The keeping our *bodies* in a *rising* condition, neither by *uncleannesse*, nor *drunkennesse*, nor *worldly-mindednesse*, nor *sloth*, nailing our selves to the earth, or mire, or dunghill, but in *purity*, and *sobriety*, and heavenly-mindednesse, and industry, fitting our bodies for that heavenly divine condition, to which after the *grave*, we expect to be advanced. 2. The *praying* to God for this perfection of blisse, not onely to our selves, but also to those, who in soule are already entred into Gods rest, that their *bodies* being joyned to their souls, they may continually dwell together (like *brethren in unity*) that *good* and joyfull life.

S. *But what kinde of bodies shall those be after they be raised?*

C. Spiritual bodies (1 *Cor.* 15.44.) 1. In respect of the qualities, *spiritualized* into a high *agility*, *rarity*, *clarity*, and such as will render them most commodious habitations for the soul, made partaker of that divine vision. 2 In respect of the principle of life and motion, which in naturall bodies is some *naturall* principle, but in these is the *Spirit of God*, which shall sustain them *without eating or drinking, &c.*

S. *What is the* practicall belief *of this?*

C. 1. Endevouring toward these excellencies here, *mortifying*, and subduing the *carnall principle*, and making it as tame, and tractable as may be, and altogether complying with the *Spirit*. 2. Raising up our souls, *i. e.* labouring, that they be, and continue in a regenerate state, and not burying them in that worst kinde of grave, the carnall *affections*, and *lusts*, which is the most dangerous death imaginable.

Of the life everlasting.

S. *You are now come to the last article*, the life everlasting, *what will you afford me to that subject?*

C. Onely

C. Onely this, that the *life* which we lead here, is a *finite, short, feeble* life, for some seventy years, if neither enemy, nor disease, nor distemper cast down this brickle building sooner, but the *life* that follows that resurrection of the body, is an *infinite, everlasting*, endlesse state, in endlesse joys to every true penitent beleever, but in endlesse woe to every contumacious provoker.

S. What is the practicall belief *of this?*

C. To weigh and ponder these two so distant states together, and never to think fit to forfeit that *eternall blisse*, and incurre that *eternall woe*, for any transitory *joy*, or *honour*, or *gain*, or *ease*, or *relief* from the *crosse*, (the companion of the godly in this life) for those *few minutes* that are allowed us here, 2. To use and improve that moment here, so as it may be a foundation of eternity.

S. Before you leave the article of everlasting life, *(which I see belongs to an eternity of blisse on one side, and of woes on the other) I beseech you satisfie me in one difficulty, which is ready to shake my faith, and it is this, How it can agree with* Gods justice, *and goodnesse, with any kinde of equity in him, that the sins and pleasures of a few years of ours, that bring us in so poor a present income of delights and joyes, should be paid for so dear with endlesse woes; there being no proportion indeed betwixt this so* finite, *and that* infinite. *Some answers I have heard given to this doubt, as 1. that our sins are gainst an* infinite *Deity; and 2. that if we should live* infinitely, *we would sin* infinitely. *But me thinks these are but nicaties, which satisfy not at all; I believe I could by ordinary reason, and the grounds which you have given me, shew you how.*

C. You shall not need, for I shall render you another account of your scruple; and first, tell you that the right understanding of it will prove a piece of *Divinity*, which as it is a foundation of all *good practice*, so may chance to stand you in stead for all your future consultations concerning your soul.

S. What then is the ground of this judgement of God?

C. The *choice* and *option*, that God hath given all men in his word, either to *return* and *live*, or to *goe on* and perish *everlastingly*; The two kinds of *retributions, two eternities*, which are put into our hands by God, (by way of *Covenant*) to have our parts in one of them, which soever we shall choose; the compact being so made between God and us, that they which are offered one, if they

will

will not accept of those terms on which that is offered, do for that despising, by the tenure of the same *Covenant*, fall into the other. *Indignation and anger and wrath to them that work evill*, that goe on unreformed in any such course; but to them who by patient *continuance in well doing seek for glory, eternall life, Rom.* 2. 7. Had there been nothing but *happinesse* created, and all men decreed to that blissefull state, heaven had been our fate, but not our *crown*, our *destiny*, but not our *reward*, and a rationall man would perhaps have been a disputing, why man should be so eternally happy, why such a short weak practice of *Piety* should be so hugely, and so *everlastingly* rewarded; And so on the other side if hell had opened her mouth wide, and enclosed all, had all men absolutely been decreed to those *fatall chains*, a rationall man would have been ready to tell you, that this [a] *were to make men innocent, but lay blame enough on God*, and so there had been little of reason on either side. But God that hath made us *rationall* men, hath provided rationall rewards for us, a *rationall* tribunall and judicature, a *rationall* blisse and woe, not onely every man *repaid according to his works*, (adjudged to *hell* by a *righteous Judge*, and to *heaven* by a *righteous Judge* also) but even allowed satisfaction to all his *scruples*, if he come not to blisse, he shall see 'tis his own wretchlesse contempt which hath kept him from it: *Behold*, (saith he by *Moses*) *I set before you life, and death, blessing and cursing*; *eternity* of *joyes* in the hand of an easie obedience, a * *gracious blessed yoke*, (which he that takes upon him *chearfully* shall finde *rest to his soul*, live the most admirable joyous life of felicities here, and passe from a *Paradise* to a *Throne*) and *eternity* of miseries to him that will fall in *love* with them, and to no man else. *For God made not death*, at least made it not for man, (*Paradise* was created for him) the *everlasting fire* was prepared *for the Devill and his Angels*, but *ungodly men with their words and works called it to them, Wisd.* 1. 16. committed a kinde of *riot* upon hell, invaded *Lucifers* peculiar, and, if you mark, strive more vehemently for their portion in that *lake of brimstone*, endure more temporall hardship in their passage thither, then any Martyr in his fiery chariot of ascent toward heaven: and then I hope, you would, if you were an *Atheist*, confesse, that he that takes such pains for it, is *worthy* [b] *to take his portion with it*, to have that pay, which he hath merited so dearly.

[a] ἡμᾶς μὲν ἀγαθοὺς, τοὺς δὲ θεοὺς ἐστι ποιεῖν κακούς; *Salust.* περὶ θεῶν.

* χρηστὸς ζυγός.

[b] καβεῖν μερίδα. Wisd. 1. 16.

S. I

S. *I acknowledge my scruple satisfyed, and my self obliged, (if it be but for the* honour *and* [a] awe *I owe to my own soul, if but to save my* reputation *in the world, that I be not such an abject stupid fool) to retract my choice, to call back the hostages I have given to Satan, those pledges of my soul, (whatever faculty hath at any time been sent out to him, in design or hope, to bring me in some sleight joy) and for the future to set out a more rationall, more justifyable voyage.*

[a] αἰχύνεο σεαυτὸν, Pythag. carm. aur.

C. The Lord confirm and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. *You have now gone over all the articles; the Lord grant mee to live accordingly.*

C. Saint *Augustine* will give you a very considerable saying to this purpose: There be, saith he, two kindes of wicked men, *wicked believers*, and *wicked unbelievers*. * *The wicked Infidell* believes *contrary to the faith of Christ, the wicked believer lives contrary to it; And it shall be more tolerable for the men of Sodom in the day of judgement then for such.*

Improbus infidelis credit contra fidem, improbus fidelis vivit.

Lib. VI.

Sect. I. *Of the word Sacrament.*

S. *HAving thus far inlarged your trouble, I beseech you to explain the doctrine of the* Sacraments *to me, because me thought at the learning of the* Church-catechism *there was no part which I could so hardly conquer with my understanding as that.*

C. I conceive it very probable, because those being *institutions* of Christ there is little in them, wherein your own *reason* could assist you any farther then that could collect or conclude from *Scriptures*, wherein those institutions are set down, 1. by way of *story* in the *Gospels*, or 2. by way of *doctrinall discourse*, by S. *Paul*, and other *Scripture-writers*. But yet let me tel you, that there is not a more excellent *breviate*, or summary of that which is there scattered, to be met with, then those short answers to the questions in that *Catechism* doe afford you; If you please I will view it over with you. The first question you see is, [*How many Sacraments hath Christ ordained in his Church?*] A *Sacrament* in this place signifies a *holy rite*, a *sacred ceremony* used in the service of God; of which sort of *Ceremonies* in generall there being many in the *Church*, (some ordained by *Christ*, some by the *Apostles*, some by the following *Church* of severall ages, and now accordingly used among Christians, in obedience to *Christ*, and the *Apostles* in what they ordained, and in imitation of the laudable *canons*, or practices of the *primitive*, or ancient *Church*) some few there are which Christ himself, when he was here on earth, did ordain, and institute, and of those particularly the question is, how many there are of this nature, of this *immediate institution of Christ*, because those certainly which are such, will deserve more reverence from us, and more care and diligence in the use of them, then any others which any inferiour authority, especially that of the *after-Church* hath *instituted*. And to this question the answer is very exact, that there are [*onely two, as generally necessary to salvation.*] Some other *sacred rites* Christ did institute for some sorts or cases of particular persons, as *imposition of hands*, *Heb.* 6. 2. &c. But of this kind, wherein all men to whom

whom *Christianity* is revealed (or that expect salvation from Christ) should think themselves concerned, to which all Christians are strictly obliged, so farre as not to neglect them wilfully, or to omit them, when they may be had; of this kind, I say, there be onely two; 1. *Baptism, i. e.* a ceremony of *washing* with water, either by going into a Brook and being dowsed over head and ears in it, or by being *sprinkled* with water on the *face*, or principall part, as hath been used in these colder Countries in stead of the former. 2. The *Supper of the Lord, i. e.* the *blessing of Bread and Wine*, and dividing it among those which are present, in imitation of that which Christ did after his *last Supper*, and by way of *commemoration* of that death of his, which immediately followed that Supper, and which (as a speciall part of his office in working our redemption) we ought frequently to recount and *commemorate* by way of *thanksgiving* to him, and present it before his *Father*, to whose favour we have no claim, but through those sufferings.

S. *Will you proceed to the second question* [*What meanest thou by this word* Sacrament] *which is so plain and pertinent to that place wherein it is set, that I shall not need your help, save onely to open and clear the answer which is given to it?*

Of the Sacraments in generall.

C. The answer is, that in this place the word *Sacrament* is set to signifie, *an outward visible signe, i. e.* not onely a *holy rite*, or *ceremony*, as before I told you, but that a *significative* not empty rite, a *ceremony* set to import, and denote something visibly and discernibly, and that something, *an inward spirituall grace given unto us, i. e.* some speciall favour and gift of God bestowed upon us (particularly by the death of Christ) and this signe or significative rite *ordained by Christ himself*, of his immediate institution, and designed and consecrated by him to two grand ends, 1. As a *meanes whereby we receive the same. i. e.* as a means of conveyance, whereby he is pleased in a peculiar manner to make over that *grace* or *favour* to us, as also by the right and due use of which we are interpreted to perform our parts, or the *condition* required of us to make us *capable* of receiving it, and so are actually made partakers of so much of the *grace*, as at that time is usefull for us (such is pardon of *sin*, Gods reconciliation, or favourable acceptance of us, and *strength* to doe what God requires) and 2. As a *pledge to assure us thereof, i. e.* a *pawn*, as it were, delivered us from God by the

hand of the *Miniſter*, to give us ground of confidence, and acquieſcence, that thoſe graces or favours are now ſo made over to us by God, that we ſhall not fail of our part in them, inſtantly in that degree as they are proper to our preſent ſtate, (*viz.* pardon of ſins paſt, and acceptance of *ſincere* performance, and alſo *grace* or ſtrength ſo to perform) and hereafter in that other ſuperiour degree, for which we muſt wait till another world, (ſuch are *finall acquittance* or pardon of ſin, and a *pure* and *happy* condition in another world) And all this in the ſame manner, as when ſome *promiſe* is made for the *future*, and a *pawn* depoſited till the promiſe be performed.

S. *The next queſtion deſcends from the generall conſideration of the nature of a* Sacrament *to a particular view of the parts of it; and firſt how many ſuch parts there be?*

C. The anſwer you have already learnt, and will be able to tell your ſelf, that as in the notion of a *ſign*, or *picture* (as it is ſuch, *i. e.* as it is a meer relative thing) there are two parts, 1. the *reſemblance*, and 2. the thing *reſembled*, the ſecond as it were the ſoul to the former, without which it is a *phanſie*, a *chimæra*, not an *image*, or *picture*, ſo in theſe holy, *ſignificative rites*, there is, 1. the *ſign*, or *outward viſible part*, and 2. that which is *ſignifyed* by it, the grace or precious treaſure, that this *image* is ſet to repreſent, or which is to every intelligent mans underſtanding conveyed under that *vaile* or *ſemblance*.

Sect. II. *Of Baptiſm.*

S. *Having ſaid ſo much in generall of* Sacraments, *and of the parts of which all ſuch are compounded, I ſee the next queſtion deſcends regularly to the viewing of the former affirmations, in each particular to which they belong; And beginning firſt with the firſt Sacrament*, viz. *Baptiſm, the queſtion is, What is the* outward *part in that, what the* viſible ſign or form, *i. e. I conceive, what is the thing in* Baptiſm, *which is ſet to ſignifie ſome ſuch* grace *of Gods?*

C. *Water* is clearly affirmed to be that *ſign*, that as among the Jews, when any [a] *Proſelyte* was received in among them, and *entred* or initiated into their Church, they were wont to uſe *waſhings*, to denote their forſaking or waſhing off from them all their former prophane *heathen* practices (nay, as the Jewiſh writers affirm, not onely *Proſelytes*, but

[a] *See Tal mud Jr. Repudii. The Iſraelites do not enter into the Covenant but by three things,* במילה ובטבילה וברציות הקרבן *by Circumciſion and Baptiſm, and by a propitiation of Sacrifice. And ſo the Proſelytes in like manner.*

but naturall [b] Jews were initiated by three things, *Circumcision*, *Baptism*, and *Sacrificing*) so by Christs appointment, whosoever should bee thus *received* into his family, should be received with this ceremony of *water*, therein to be dipt (*i. e.* according to the *Primitive* ancient custome, to be put under water) three times, or in stead of that, to be sprinkled with it, with this form of words joyned to that action by the Minister [*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*] which words being by Christ prescribed to his Disciples, must indispensably be used by all in the administration of that *Sacrament*. And the meaning of them is double. First, on the Ministers part, that what he doth, he doth not of himself, but *in the name*, or power of, or by *commission* from the blessed *Trinity*. Secondly, and more especially in respect of the *person baptized*; 1. That he acknowledges these three, and by desiring *Baptism*, makes profession of that acknowledgement, which is in effect the sum of the whole *Creed*, which that Catechism excellently abbreviates by saying, that the chief things learnt in those Articles, are 1. to *believe in God the Father, who hath made me and all the World, i. e.* all the creatures, as well as men. 2. *In God the Son, who hath redeemed me and all mankinde, i. e. tasted death for every man*, bought out of that sad thraldome of *sin* and *Satan*, as many as were dead in *Adam, i. e.* every man in the world, though neither Angels, nor any other creature beside. 3. *In God the holy Ghost, who sanctifyeth me, and all the elect people of God i. e.* worketh *grace* effectually in the heart of all those who are obedient to his call, or working, for those are the elect or *chosen*, in that place of the *Gospel*, where it is said, that *many are called, but few chosen*, many invited by God; but few which make use of that mercy of his, few that are obedient to that cal. 2. That as he acknowledges these three, so he delivers himself up to them as to three *principles* or *authors* of *faith*, or *Christian Religion*, & acknowledges to no other as such, (as *to be baptized in the name of Paul*, signifies say, *I am of Paul, i. e.* to pin my *faith* on him in opposition to *Cephas* & all others) to receive for infallible truth whatsoever is taught by any of these, & nothing else. 3. That he *devotes* and *delivers* himself up to be ruled as an *obedient servant*, by the directions of this great *Master*, a willing *Disciple* of this blessed *Trinity*, and so the *Greek*

[b] So the *Talmudists* say of *Iethro Moses* Father in law בחגייר במילה וטבילה במיים he was made a Proselyte by circumcision and immersion.

phraſe [*into the name*] doth import; and theſe three acts of the perſon *baptized* being put together, make up his part that by way of condition is required of him to make him capable of that grace, which the *Miniſter* from God thus conveys upon, and enſures unto him.

S. *The next queſtion proceeds regularly to the thing ſignified in Baptiſm, under the name of the* inward ſpirituall grace, *which I conceive to denote that favour and ſpeciall donative made over from God in that Sacrament, and that ſtyled* ſpirituall, *as belonging to the ſoul of man, or his immortall* ſpirit, *and* inward, *as that which is ſignified by the* outward *ſign, in the notion, wherein wee ſay, there be two parts of a* picture, *an* inward *and an* outward, *the man himſelf is the* inward *part of his picture, or that which is invisible, the* outward *being the* viſible *form upon the table; ſo that I ſuppoſe my ſelf to conceive the meaning of the queſtion; But for the anſwer I muſt crave your aſſiſtance.*

C. The anſwer is, that the *inward part of baptiſm* ſignified by, and conferred with that outward *ceremony*, is a *death unto ſin, and a new birth unto righteouſneſſe*; For the full underſtanding of which, I muſt ſhew you theſe three things; 1. What is meant by that *death*, and *new birth*, 2. How theſe are ſignified by *water in Baptiſm*, 3. How *Baptiſm* is a meanes of working this in us, and a *pledge* of aſſuring us of it; The explaining of theſe three will be neceſſary to a clear underſtanding of this matter. For the firſt, a *death unto ſin*, ſignifies a getting out of the *power*, and from under the *guilt* and *puniſhment* of ſin. *The living unto ſin* is being a *ſlave of ſin, i. e.* ſubject to it both for *taſk* and *blows*, like the *Iſraelites* to the *Egyptian* taskmaſters, being in their power, to ſet them a drudging in their *ſervice*, and in their power to beat and oppreſſe them; He that *liveth unto ſin*, or in whom *ſin reigns*, is a direct gally-ſlave, to *drudge* under it, and over and above the miſery of that, to bee *tormented* by it alſo; and he that is in that caſe, as long as hee continues ſo, can neither by any ſtrength of his own get out of that *dominion* of ſin, as it ſignifies *working the works of ſin* (ſinning continually) or as it ſignifies *puniſhment* due to that ſlave, whoſe very ſervice (*i. e.* his *ſins*) binds him over to puniſhment; In plain tearms, the *naturall* man or every man living, conſidered without the

the *grace* of Christ in his *naturall* estate, hath neither strength to avoid *sin*, nor means to escape punishment. Proportionably therefore to this, a *death unto sin*, is the getting out of these gallies, a being rescued by Christ from this necessity of continuing and going on in sin, and consequently, a being delivered from those *punishments*, which are the reward of an unreformed course of sin; both these together are ordinarily called *mortification*, and as they belong onely to the sins of *commission*, they are a *previous* disposition to that *new birth unto righteousnesse*, (as in every *mutation* and new production, there is a laying aside the old form, preparatory to the receiving of a new) but as they belong to sins of *omission* also (the mortifying of which is the doing what is commanded) so are they all one with that *new birth*.

S. *What then is that* new birth unto righteousnesse?

C. The contrary to the living to sinne, *i. e.* It is Christs giving me strength to walk righteously, and means to obtain Gods favour, the begetting me to that double *righteousnesse*, that the young tender *Christian hungers and thirsts after*, the *righteousnesse of sanctification* to satisfie his hunger (that bread of life to strengthen his soul) and the *righteousnesse of justification* to set him right in the favour of God, (that vitall refreshment that the conscience scorcht with the guilt of sin, so thirsts after.) Some difficulty there is, and possibility of mistake in that which I have now delivered, therefore you must weigh it diligently, and observe, that this *death* and *new birth*, is neither the resolving to *forsake sin* and *live godly*, for this is supposed before *Baptism*, to make the person capable of it, (as appears by the next question and answer in the *Catechism*) nor on the other side, the *actuall forsaking* of sin, and living a new life, (*denying ungodlines and worldly lusts, and living soberly, and justly, and godly, Tit.* 2.) for that is the consequent task of him that makes a right use of the grace of *Baptism*, for his whole life after, and both these an act of the man, wrought the one by the preventing, the other by the *assisting* grace of God; but this grace of *Baptism* is this *strength* of Christ, of supernaturall ability to forsake sin, and live godly, and propottionably a tender of Gods *pardon* and gracious acceptance, *pardon* of the forsaken sins, and *acceptance* of the imperfect (so it be sincere) *godlinesse*: And that this is the very intention of the *Catechism* in these words, and not any glosse of mine,

may

may appear by what here follows as the reason of it; *For being by nature born in sin, and the children of wrath,* (*i. e.* born with strong inclinations and propensions, which would certainly engage us in a course of sin, and so consequently make us worthy of *wrath,* as a child, or son of *perdition* is one worthy to be destroyed) *we are thereby made children of grace, i. e.*. have in *Baptism* that *strength* given us by Christ that will enable us to get out of that *servile,* and *dangerous* state.

S. *You have prevented and satisfied my scruples in this particular. I shall now call you to the second thing you promised me, and desire you to shew me how this death and birth,* (*or that strength to mortifie and to raise up to new life, together with Gods tender of pardon, and acceptance, which you have shewed me are the importance of that death to sin, and new birth to righteousnesse*) *are signified by the* outward part in Baptism, *by the* dipping *or sprinkling in water, &c.*

C. The *water* here is set to signifie the *purifying* spirit of Christ, which hath that double power in it of cleansing from sinne, and from *guilt,* and the ancient manner of putting the person baptized under water, and then taking him out again, was set to denote the two severall acts of this grace, first by way of *dying,* then of *rising* again; and the ancient custome of doing this thrice, signified (not onely the faith in the *Trinity* into which they were baptized, but peculiarly) the death of Christ, and his rising the third day, which death and resurrection together are that fountain *that is opened for sin and* for *uncleannes, Zac.* 13.1. the originall of *strength* to *die to sinne, i. e.* of *new birth,* and of the pardon, and acceptation proportioned to them.

S. *I shall now want but little of your help for the third* quære, *How Baptism is a means of working this in us, and a* pledge *of assuring us of it; For if Christ have instituted that Sacrament, as a means of conveying both these double graces on us,* (*as I have already learnt*) *then is the first part of my* quære *answered; and if so, then sure will it be a* pledge *or* pawn *to ensure us of it, to give us confidence that if we be not wanting to our selves in our part of the covenant, either by way of preparation before,* (*necessary to give us a capacity of this mercy*) *or of making use of it afterward, it shall on Christs part be infallibly bestowed on us. Having saved you this trouble, I*

shall

ſhall take confidence to haſten you to the next ſtage, which is to proceed to the next queſtion, which comes in here very ſeaſonably; What is required of perſons to be baptized, *to fit them for that Sacrament, and make them capable of theſe benefits of it?*

C. The anſwer refers all to two heads, *Repentance*, and *Faith*, and defines them excellently, [*Repentance whereby they forſake ſin*] to ſhew that it is not ſufficient to denominate a penitent, that he *grieve*, or *confeſſe*, or ſleightly *reſolve* againſt ſin, much leſſe that he onely *grieve* with the apprehenſion of puniſhment, or wiſh that he were penitent, unleſſe he doe really, and ſincerely, and actually *forſake ſin*.

S. *But how can ſuch forſaking be required before* Baptiſm, *when the* ſtrength *of forſaking is before affirmed to be given me in* Baptiſm?

C. This difficulty will be ſalved, if you obſerve that there is a double *forſaking*, one of the *heart*, in a generall cordiall renouncing; the other of the *actions*, in a particular holding out in time of temptation; the one is called Gods *giving* us to *will*, the other to *doe*; the firſt I told you was an act of Gods *preventing*, and *exciting grace*, the ſecond of his *ſanctifying*; And both theſe when they are wrought in us by the *grace of Chriſt*, are *actuall forſaking* of ſin (and ſo more then the ſleight reſolution, which I told you, was not *repentance*); and yet one of them is much leſſe ſo then the other, and ſo may be lookt on, and required as *preparatory* to it; The *forſaking* of the *heart* is here meant in this queſtion by *repentance*, and the *forſaking in the actions*, is that, to which the *ſtrength* is made over in Baptiſm.

S. *You will now proceed to the ſecond requiſite*, Faith, *which I ſee there deſcribed to be that*, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament; *have you any thing to adde to that explication there given of that grace?*

C. Onely this, that there is firſt mentioned the *promiſes* of God; ſecondly, the *peculiarity* of them; thirdly, the act of *faith*, what it is, namely, *believing*; fourthly, the *qualification* of that *act*, *ſtedfaſt* believing. For the firſt, I have heretofore ſhewn you, that when *promiſes* are the *object* of *Faith*, thoſe promiſes are (as conſtantly the Scripture ſets them down) *generall*, but *conditionall* promiſes; *generall*, wherein all are concerned without exception, but

withall *conditionall*, requiring or presuming some performances on our parts, without the due observance of which, we have no title to the promises; As for example, in this of *Baptism*, (which brings me to the second thing here proposed) the *promises* that are made to us in this Sacrament, (promises of *strength* and of *pardon*) require first a *predisposition* in the subject, a *resolution* of amendment, before God thus obliges himself to give this grace of *sanctification*, or *justification*; and 2.ly the due and diligent use of this grace, when it is *given*: without the first this grace of *Baptism* is not *given*; without the second it is forfeited again. As for the act of faith here called *believing*, it is that which is most proper for it, when the object is *promises*, as it is here (though when the *object* is *commands* of Christ, the *act* must be *obeying*;) and by *believing*, we mean the relying on, and depending confidently on *Christ* for the performance of his part, *i. e.* of the promise, in case, and on condition of our not *failing* in ours; and the word *stedfast* added to it, argues the radication of this act of faith in an habituall acknowledgement, that Christ will never falsifie his word, or fail in giving what hee promiseth. This was required in the miraculous cures to make the patient capable of the benefit of Christs power, to believe that hee was thus able, and here 'tis required to make capable of those more soveraign benefits, the Spirit and grace of Christ, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promised in this Sacrament, shall be assuredly granted.

S. *All this which hath been said concerning the qualifications required in the person to be baptized, (those being graces which cannot bee expected of children, which have no understanding) hath raised in mee that scruple which in the next question is clearly proposed,* Why then are infants baptized, when by reason of their tender age, they cannot perform them? *i. e.* cannot repent, and believe. *To which I perceive the answer accommodated is not that, which I have heard some men aver (that the habits of these graces may be in infants, or that the faith of their parents is accounted to them) but by making a plain acknowledgment that they doe not at that time themselves perform them, it answers that they doe* perform them by their sureties, &c. *What is the meaning of that?*

C. You

C. You will remember that I told you, that the *repentance* here was an *act* of the heart, *i. e.* a *firm resolution* of amendment, and what is that, but a kinde of vow that they will *doe* it, (and so *believe* also) when being fitted by *age* and abilities of understanding and instruction, they shall be thus enabled, and strengthned by *Christ*? Now this *vow*, or oath the child is supposed to make at the Font, though not with its own mouth, yet by *Proxeys*, by *Sureties*, who doe not so much *promise* that he shall doe so, as answer, and speak in his stead, by way of *substitution*, representing the infants voice, and taking upon them an obligation for the *infant*, (an *act* of great *charity* in them, to get an early interest for the childe in those so precious mercies, which cannot be had without *signing* the *Indenture* back again, undertaking the *condition* of the *Covenant*) which consequently the *infant* is *engaged* in, and when he comes to understand, must resolve himself, by vow and solemn oath to be bound to it, or else solemnly must *disclaim* all part in the benefits of it. In plain terms, every *child* that was ever *baptized*, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your sense, which your *Sureties* undertook for you at the *Font*, (which if you do, *then* do you take that *obligation* in your own name and are perjured for ever after, whensoever you fail in performing any part of it, whensoever you embrace any *worldly lust*, any *vanity of this wicked world*, *&c.*) or whether you will disclaim it, (as they that have been *married*, being *children*, have a *choice* after, whether it shall stand a ratified *marriage* or no) which if you doe, and will not be bound to the *duty*, you must know you renounce withall all *right* or claim in the *promises* of *Christ*, disclaim that *strength*, that *Christ* was ready to have given you, and so continue an *impotent* wretch, not able to resist any the weakest temptation, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable soul within you, *to fal from one wickednes to another, and not come unto any degree of righteousnesse*, of *Christian* vertue, or morall civility, and withall ready to drop into *hell*, in minutely danger to be hurried thither to receive the *wages* of thy unrighteousnesse. If the conjunction of these two can be allowed to make up a *formidable* state, if you can either value *vertue* and *strength*, or *pardon* and *acceptance* from heaven, you will surely be so well advised,

viſed, as to acknowledge thoſe *ſureties* your friends, which engaged you in ſuch a gainful *Indenture*, and being now come to a ſenſe of it, count your ſelfe under *vow*, and labour not to be *ſacrilegious* as ſoon as you are come into the Church, to perjure your ſelf, and rob God of a veſſell bought by his bloud for his *Temple*, to *ſerve him* there *in holineſſe and righteouſneſſe before him all the days of your life.*

S. *You have explained that queſtion and anſwer, as they ly in the Church-catechiſme, ſufficiently, and ſo in effect have ſatisfied all my deſires in that matter of the Sacrament of Baptiſme; Yet as every degree of proficiency in knowledge gives the Chriſtian learner ſome farther ſight of his ignorances, and whets him on to grow yet farther in knowledge, ſo it is with me at this time, Your laſt enlargement of the anſwer in the Catechiſme, by teaching me many things, hath put me in minde of my ignorance of two things, wherein I muſt deſire your help. I ſhall firſt propoſe the firſt to you.*

C. What is that?

S. *It is this; By what you have laſt ſaid, it ſeems to me that the qualifications required of the perſon to be baptized, are all one with the vow in Baptiſme: Which how it can be, I doe not yet diſtinctly conceive, but have this objection againſt it, that the matter of the vow ſeems to be ſomewhat which muſt be (and is undertaken in ſome meaſure by the ſureties that it ſhall it be) after perform'd, but the things required in the perſon to be baptized, ſeem to be ſuch things, as muſt be firſt in him, before he is fit to be baptized?*

C. Your ſcruple is not very weighty, yet I will anſwer it briefly, by putting you in minde, that *baptiſme* may be adminiſtred either to one of *full age*, or to an *infant*. When the perſon is of full age (as in caſe he be of ſome years, before he come to hear of *Chriſt*, and then hear and believe on him, and deſire *baptiſme*) then are theſe *qualifications* pre-required in him, before he may fitly be admitted to *baptiſme*, and yet when they are ſo, their being in him is fitly expreſt by him in the words of the *vow*: *Repentance* it ſelf (which is one part of the *qualification*) being nothing elſe but a *change of minde*, i. e. a *reſolution* or *vow* of forſaking all the ſins of the former life, and keeping Gods holy will for the future, and ſo

faith

faith, not onely a *believing* or acknowledging for the *preſent*, but alſo a *vow* of *believing* for the *future*, & confeſſing conſtantly all the articles of the *Creed* for ever after, eſpecially when ſtorms or tempeſts ſhall come to ſhake that *faith*, or tempt to renounce that *profeſſion*, or any part of it. But when an *infant* is *baptized*, who can neither *believe*, nor *repent* himſelf, but all that he doth, doth it by *proxy*, then 'tis moſt clear, that that which is pre-required in one of *age*, and muſt be actually in him, before he be admitted to *baptiſme*, is not thus *pre-required* in the *infant*, but onely required in the *future*; For the *ſurety* doth not undertake that the *childe* is thus *qualified* already, but he being the ſubſtitute of the *childe*, the *childe* by him promiſes that he will thus performe hereafter. And this promiſe that he will, is diſtinctly the *vow of Baptiſme*.

S. *I acknowledge your anſwer, and indeed had little other deſign in putting you to the trouble of it, but onely that I might the leſſe impertinently beg of you a little to inſiſt on the words of the vow of Baptiſme (as they are uſed at the Font, and ſet down in the beginning of the Church-Catechiſme) which may have ſome difficulty in them, which is likely to remain unexplained (and ſo to miſſe that felicity which all other parts of the Catechiſme have been afforded by you) unleſſe you comply with me in this voluntary digreſſion, which I acknowledge to be affected by me.*

Sect. III. *Of the vow of Baptiſme.*

C. I muſt confeſſe the *vow of Baptiſme* to be a thing of ſo great importance, and ſo immediately referring and cloſely tending to *practice*, that it were a wonder for a *Practicall Catechiſme* to bee thought compleat without it; And therefore although as I told you, it differ little from the two *qualifications*, *repentance* and *faith* pre-required in the perſon to be *baptized*, (which is the reaſon that I forgot, having ſpoken of them, to put you in minde of this) yet I will moſt willingly comply with you, and explain whatever ſeems difficult in that *vow*.

S. *I already ſee that the Creed and the Commandements being ſeverally explained to me (which are the two latter branches of that vow) I can detain you no farther, then while you explain the firſt part of it. In theſe words,* [*They*] i. e. *my ſureties, promiſed and vowed in my name that I ſhould forſake the devill and all his works, the pomps and vanities of the wicked world, and all the ſin-*

full luſts of the fleſh.] *What is then meant* 1. *by* [*The devill and all his works*]?

C. Certainly the principall thing here renounced is the *falſe Gods*, i. e. *devils*, which the *heathen* world did worſhip ſo univerſally before Chriſts time, and againſt which the *Catechiſts* (which prepared all for *baptiſme*) did firſt labour to fortifie their diſciples, and are for that cauſe called in the *ancient Church* (and known by the title of) *Exorciſts*, as thoſe that caſt out *theſe devils*. So of the *ſeven precepts of Noah*, all which every *proſelyte* which was received, or admitted to live among the *Jews*, (and thoſe I told you were admitted by *Baptiſme*, or *waſhing*) was bound to embrace, that is, known to be the firſt, which is entitled [a] *Concerning ſtrange worſhip*, i. e. their *falſe idoll-worſhips*, their ſerving thoſe which were *devils and not Gods*, and which endevoured nothing more then the taking them off from the *true God*. But then 2ly, as hee that acknowledges the true God with his tongue, doth oft deny him in his life, ſo they that renounce theſe falſe *Gods* or *devils*, that pray not to them, nor believe them to be Gods, may yet acknowledge them in their actions, *i. e.* may be ſuppoſed (as men are oft found) to live like thoſe *Idolatrous* heathens in the midſt of Chriſtianity. And therefore after this firſt ſenſe of renouncing the *devil*, as that ſignifies forſaking all *Idolatrous worſhip*, you muſt farther adde the renouncing all *commerce*, or *conſulting* with him, the former being that which Witches and Sorcerers uſe, the latter that which they are guilty of, which repair to ſuch Witches, or receive *reſponces* from them, or directions for *health*, or *thriving*, or acquiring any advantages in the world, or if it be but by way of *curioſity* to know (by any ſuch *black art*) any future events, or the like, and all other things wherein the devils help is called in, through not depending totally upon God; Which, as you meet with them, you will underſtand by the proportion or analogy which they hold with theſe, which I have now named to you.

[a] עלעבודה זרה

S. *The Lord preſerve me from ſuch high provocations of his jealouſie, in taking in any ſuch deteſtable rivals of God into my heart. But what is meant by all the works of the devil, which are there annexed?*

C. Anſwerably to the firſt prime notion of *forſaking* the *devill*, (i. e. the heathen falſe worſhips) the *works of the devill*, will primarily

marily ſignifie thoſe abominable ſins, firſt of *Idoll-worſhip*, then of *filthy luſts* which were commonly uſed in their heathen worſhips, and became rites and ceremonies of them, their filthy *revelling*, and abominable *uncleanneſſes* required, & accepted by the *devil*, or *falſe Gods* there, as *prayer*, and *faſting*, and *alms*, and the uſe of the *Sacraments* are by the true God among us Chriſtians; Theſe are truly the *works of the devil*, [a] the *ſecrecies* and *myſteries* of the *heathen* religion; and the renouncing of them at the time of receiving of the *true* God, was that, which was eſpecially ſignified by the *circumciſing* of *Abraham*, and all the *Jews* after him; and is moſt ſtrictly required of us in our *baptiſme*; and accordingly recommended to the *younger* Chriſtians, *Tit.* 2. 5. & 6. under the ſtyle of *ſobriety and chaſtity*, and by the primitive Biſhop *Polycarp* to the *Philippians*, in theſe words, *that they may be unblameable in all things*, but before all, that [b] *they take care of chaſtity or purity*. Under that head muſt be underſtood all ſorts of thoſe *foul* ſinnes, which are not to be named (however uſed by any, without making them rites of the *Idoll-worſhip*) whoſe contrariety to the Chriſtian profeſſion and doctrine, that *truth in Jeſus*, *Epheſ.* 4. 21. (which ſo ſtrictly requires the contrary *purity*, and forbids the very *looking* on any, *to luſt*, much more the *uncleanneſſes* there mentioned, *Eph.* 4. 19.) and the great danger thereof to our ſouls, may be judged of by this, that moſt of the heavy judgements in *Scripture*, that have faln upon nations, particularly the utter exciſion of the *ſeven nations*, the *fire* and *brimſtone* upon *Sodome* and *Gomorrah*, are expreſt to have fallen upon them for that one high abomination; And the greateſt reproach that ever was to Chriſtianity was that of the *filthy Gnoſticks*, thoſe *hereticks* in the *Primitive Church*, who retained and improved this piece of heathenſme, continued thoſe *works* of the *devil* among them; And moſt of the *ſeven Churches of Aſia* in the *Revelation* were deſtroyed for entertaining, or not vomiting out of theſe; And though theſe ſolemn ways of committing theſe ſins, making them rites of religion, be not now to be heard of among Chriſtians, yet if the ſins themſelves, or any degree of them be ſtill (though never ſo ſecretly) retained among *men*, or *women*, or if they be not utterly *deteſted*, and *abomined*, this is a contradiction to this firſt branch of our *vow* of *baptiſme*, and that which beſides the *hell fire* in another world,

[a] τελεταὶ, ἐποπτεῖαι.

[b] φροντίζειν ἁγνείας.

world, may be expected to bring down terrible *vengeance* here, and may juſtly be feared to be the ſecret provoker (oft times) of Gods heavy wrath upon a City or Land, when it comes down without any *viſible*, diſcernible ſpeciall provocation.

S. *I hope I ſhall be carefull to remember my vow in this particular, now eſpecially that you have ſhewed mee, that it belongs ſo primarily unto it. But is there nothing elſe contained under this ſtyle,* [*the works of the devil?*]

C. Yes in a ſecondary ſenſe, all the ſins that have a ſpeciall character or ſtamp of *Satan* on them, all the *Luciferian prides*, and *ambitions*, by *prying* into Gods ſecret will, deſiring to be equall to him in *omniſcience*, by *judging* mens hearts, undertaking to be *equall* to him in that title of his of *ſearcher of hearts*, and many the like; Next, our *diabolicall accuſing*, and *lying*, and *ſlandering* our brethren; next our *corrupting* and *tempting* them, and delighting to allure or fright them into any unlawfull act, and ſo uſurping that title of *tempter* that belongs to him; next our *maligning*, or *envying*, much more our *killing* or deſtroying our brethren. All which ſins (and others, which 'twere too long to name) carry much of *Satans* image, and ſeverall of his [a] names about them, and ſo deſerve to be called his *works*.

[a] *Lucifer*, διάβολος, ὁ πειράζων, *Satanas* or ἐχθρὸς or ἀντίδικος, *Abaddon* or Ἀπολλύων.

S. *I had thought that thoſe things which the devill tempts any one to doe, had been the prime, if not onely works of his.*

C. Whenſoever it is ſure that the *devil tempts* any man to any ſin, if he yeild to doe it, it is ſure, that is very properly a *work* of the *devill*. But it is ſo hard to diſcern that, or when the *devill* doth thus immediately tempt any, and it is ſo ordinary to accuſe the devill of that which comes from our owne evill *inclinations* and cuſtomes, (the habituall corruptions of our own hearts, which are our great and daily *tempters*) and it is ſo certain, that our owne *hearts* muſt have the maine of the guilt, even when *Satan* doth *tempt* any, becauſe if *we reſiſt*, he *ſhall fly* from us, (and indeed our *not-conſenting* is the evacuating of his *temptations*, and conſequently the *ſin* is a *work* of our own *will*, which ſo conſents, and not of the *temptation*, which had no power to work that *conſent*, nay, if it had been reſiſted, had been matter of victory, and virtue to us) therefore, I ſay, for theſe, and other conſiderations, I did not think fit to name theſe in the front of the *works of the devil*, being

being not ſure that they at all belong to that rank of ſuis, as here they are ſet down by way of difference from the *pompes of the world, and deſires of the fleſh.* Yet ſhall I not on this occaſion neglect to minde you, how neerly you are concerned to watch the devill, that evill ſpirit, that he doe not ſecretly inſpire, or infuſe any evill thoughts into you; and the rather, becauſe when he doth ſo, he takes all care that thoſe ſuggeſtions may ſeem not to come from him, (knowing that any Chriſtian muſt needs be averſe from hearkning to them then) but hee labours to appear an *angel of light*, a good ſpirit, the very *ſpirit of God*, and often brings it ſo about, that his inward whiſperings having ſome ſpecious diſguiſe of *religion*, or *zeal* for God put upon them, are taken for the *voice of Gods ſpirit* within men; and among thoſe that pretend to *enthuſiaſms*, and that they are taught by the ſpirit thoſe things which the word of God (the ſure inſpired voice of Gods *Spirit*) doth not teach them, (nay which in the conceit, and opinion of ſome of them, are to be believed, though they ſeem contrary to that) it will bee no wonder if *Satan* doe ſo prevaile, as to obtrude his tentations under the diſguiſe of dictates of *Gods Spirit*; and that may be a reaſon, that *S. Paul* conjures the *Galatians*, that they *anathematize* that (though ſeeming) *angel* from heaven, that *teaches any other doctrine* for the doctrine of God, *ſave that which was then already received by them*, intimating that ſeeming good *angelicall*, to be indeed a *diabolicall* accurſed *ſpirit*, that ſo teacheth; and in another place he adviſes us very friendly to *try the ſpirits, whether they be of God or no*, ſignifying (as many *falſe teachers* acted by evill *ſpirits*, ſo ſure) many *evill ſpirits* alſo to put on the outward appearance of *God-like ſpirits*, ſo that they are, or if we beware not, may be by us miſtaken for the *Spirit* of God. And there is no way to ſecure us from ſuch deluſions, but to ſet up the *Word of God*, as the onely plain director of all Chriſtian actions, to account nothing Chriſtian, or dictate of *ſpirit*, but what is taught mee immediately from thence, judging my own *ſpirit*, or whatever ſuggeſtion within me by that, and not judging, or forcing that to comply with, or bring him in teſtimony to my *Spirit*. Which I mention becauſe of the danger thoſe men are in (who are full of any prepoſſeſſion) to believe that the *Scripture* favours or gives teſtimony to it. As he whoſe *phanſie* hath been playing with any

ſound, thinks every thing that he hears, to bee *tuneable* to that he *phanſies*.

S. *After the mention of* [*the devill and his works*] *the next thing renounced in that vow, is expreſt by theſe words* [*the pomps and vanities of the wicked world*,] *what is the meaning of that expreſſion?*

C. The *world* ſignifies either 1. the *company*, or 2. the *cuſtomes*, or 3. the *wealth*, or 4. *power*, or 5. the *glory* which is in the *world*; and [the *wicked world*] is as much of theſe, as hath any ſinfulneſſe or contrariety to the law of God in them, and ſo reſtrains the word [*world*] to the two former of theſe, the three latter being in themſelves *lawfull* bleſſings of God, which though they may be either ſought or uſed *unlawfully*, yet are not here to be ſtyled *wicked*, or ſuch as a Chriſtian in his *baptiſme* is to *renounce*, but, if he be lawfully poſſeſt of them, he may very Chriſtianly continue the uſe and enjoyment of them. As for the two former, they are ſuch as may be called *wicked*; For 1. the *company*, or popular examples and ſuggeſtions of the many, *i. e.* of the *heathen* world, (in oppoſition to which this form of vow was firſt framed) or of the greater part of the whole world, as it hath been ever before and ſince, (as it contains the *heathen* and Chriſtian and all others together) theſe I ſay, are generally ſo contrary to the precepts, wch Chriſt preſcribes to all his diſciples (that *broad way*, ſo contrary to his *ſtrait gate*) that they are very fit to be diſclaimed & renounced at a venture, the Chriſtian ſo far taking himſelf off from the *world*, from the *practices* of the *multitude* there, as to forſake the *multitude*, & betake himſelf to the *Mount*, the privacy, the ſolitude with Chriſt, chooſing rather to go *alone* in the paths of piety, and Chriſtian vertue to heaven, then to have the *company* and jollity of the *world* to be his tentation to the *ſins* and *hell*, which are the way, and end of *their* journey. Mean while this is not againe the renouncing of the *company of worldly men* abſolutely, but the reſolving not to accompany them in their *ſins*, and to that end fortifying our ſelves by *vow* againſt yeilding to their tentations, and particularly againſt that very powerfull allurement to doe evil, the *multitude*, and perhaps greatneſſe, and flouriſhing condition of thoſe which practiſe ſins before us, and which adde their *perſwaſions* to their *examples*, and perhaps proceed to *reproach* thoſe that will

will not goe along with them. And the foreseeing and arming our selves against that *force* of those examples, that *rhetorick* of those perswasions, that *sharpnesse* of those *reproaches*, and venturing cheerfully to forfeit our *reputation*, and *fame* with evill men, (by whom to bee *well spoken* of is the greater curse) rather then to loose the *praise of God*, is this first part of the Christian valour, or branch of this second part of our *vow*, in *forsaking the wicked world*. The second thing which is in this *vow* to be *forsaken* is, as I told you, the wicked *customes* of the world, and those primarily, or especially the *heathen* again, (to which the form of this vow might more particularly relate) it being common among them for the *laws* of *nature* to be by the *vile customes* of their dark hearts so razed out of their souls, that many practices which right *reason*, and humane *nature* among *heathen* themselves (no farther illuminated then by that *naturall judicatory*, the *light* of their own understandings, the *unwritten law* of God within them) would teach them to abandon, as *sins* and *wounds* of *conscience*, have been by whole nations at once embraced, and continued in without any *check*, as innocent sinlesse qualities, *nature* and *reason* it self being so early gagg'd, and silenc'd by popular custome, and vicious education, that many have not known it to bee a *sin* to *steal* or rob, if they were so dextrous as not to be taken, others to *kill*, and *eat* their aged *parents*, (conceiving that by this means they gave them the most honourable *buriall*) others to throw themselves murtherously into the *flames*, to accompany their dead *Princes* out of the world; Many the like *irrationall* sins through some locall *custome* have gotten the reputation not onely of sinlesse, and lawfull, but of laudable also; And these, and all that can ever offer to obtrude themselves upon us by the like means, we here renounce under this second notion of the *wicked world*. Of which sort it will not bee hard to finde some in every Christian nation still, as among us that of *duelling* (formerly enlarged upon) which I shall not now mention any farther, then as an instance of the power of popular *custome* (founded in a mistake of the notion of *honour*, or reputation) even among Christians themselves, so far as to make that passe for a *laudable* accomplishment in a Christian, a piece of *courage*, i. e. *vertue* and *gallantry*, which is indeed a most *un-christian*, a guiltinesse both of my own and my brothers *bloud*

and so not a single provocation. The like may be said of another custome (which this nation seems to have admitted) in favour to sinnes of uncleanneſſe, whereby it is become a more creditable thing among us to have been guilty of *defiling*, and invading another mans bed (that sinne of *adultery*, punisht by *death* among the *Iews*, by Gods appointment) then to be the *innocent* person which hath thus been rob'd by the *adulterer*, the sinne it self being not thought worthy of neer so much shame, (nay among ill men seldome at all mentioned without *applause*, and expressions of kindneſſe) as the having been thus wronged. Which again is an evidence, how easie 'twould be for the most *hellish* provoking sinne to bee *naturaliz'd*, and embraced by a nation, if it can by the boldneſſe, and impudence of wicked men, and by the encouragement, or but impunity allow'd it by those which are in authority, steal into a good reputation, and so by being *customary* first, attain to be creditable also. The *resisting* of such *customes*, be they never so *Epidemicall*, the beating them down by the authority of *Christs* precepts, and bringing obedience to those into a reputation among men, at least contending and endevouring our utmost to take away all reproach from *strict*, *precise*, *conscientious Christian* walking, or, (if by our endevour that wil not be compast) yet however taking care never to be carried away with that *stream of sinfull custome*, but to approve my self and my family, and (as far as the power of my example, and my counsell can extend) to bring in, and engage my acquaintance, and neighbours, like *Ioshua and his house*, to be the firm, constant servants of God, in despight of, and defiance to these most popular tentations, are the least that can be deemed our obligation laid on us by this part of our *vow* of *Baptism*.

S. *I beseech God to sanctify this part of my vow to me, that it may be such an hedg and mound about me, to defend me from the invasions and riots of the wicked company and customes of the world. But what is the importance of the phrase* [pomps and vanities] *which are here disclaimed? Are they the costly attire, and attendants that the great men of the world so constantly use, which seem to be meant by* [Pomps?] *or are they the superfluities of all kinds, which may deserve to be styled* [vanities?] *If so, then me thinks I shall be obliged to understand that saying of Christ not onely of the rich man, that cannot part with his riches, but also of all noble, and*

great

great men, that live according to their quality in the world, that this vow of Baptiſm *is ſo contrary to their whole ſtate and courſe, that 'tis impoſſible for them to enter into the kingdome of God, as that ſignifies to become Chriſtians.*

C. I ſhall firſt, as near as I can tell you, the naturall importance of theſe words in this place, and then ſatisfie your ſcruple, or difficulty. And firſt, for the importance of the words here, you have oft been told, that the prime aſpect of the ſeverall parts of the *vow* of *Baptiſm* is in reference to the practiſes of the heathen, which were anciently therein renounced, as they were by circumciſion among the *Iewes*. And in this reſpect, the words [*pomps* and *vanities*] being not much diſtinct, but *exegeticall* one of the other, and ſignifying the *vain pomps*, or *pompous vanities* of the heathen, or *wicked world*, ſeem moſt particularly to point at thoſe things which were uſed among them in their triumphs and *games*, and times of gallantry, and jollity, for thoſe are peculiarly call'd *Pomps*, and being very vain, and unprofitable (bringing no good to any, but the *pleaſure of the eye* to the beholders) were moreover very bloody and wicked; ſuch were thoſe of the *gladiators*, which did openly upon the ſtage combat and wound, and kill, and butcher one another, which was ſo profane an irreligious thing, that in the firſt times no Chriſtian was permitted to be a ſpectator of them; So again in their *cuffings*, and *wreſtlings* in the *Olympick* games, in which they uſed inſtruments of lead in their hands to *wound*, and perhaps ſlaughter one another; And theſe were moreover (generally) accounted [b] *ſacred* among them, as *conſecrated* to their Gods, ordered and managed by their chief *Prieſts*, (to the appeaſing of their [c] good deities, as ſacrifices and victims to their bad) as we may perceive, 2 *Mac.* 4. 7. where *Iaſon* buying the *pontificate* hath with it the power of inſtituting, and moderating their *games*. And ſo *Acts* 19. 31. the [d] *Aſian præfects* there mentioned, were the *Prieſts* that had the managing of their *games* in that province. By all which you perceive the reaſonableneſſe of the *Chriſtians* being bound to renounce theſe bloody, vain, and Idolatrous *pompes* at his *baptiſm*, they being a ſolemn part of their *heathen worſhip*, and therefore to be renounced as properly as their *Idoll-feaſts* (though they had had no other wickedneſſe in them beſides) for the falſe *deities* ſakes to whoſe *ſervice* they were ordained; but then over and a-

[a] πομπαὶ.

[b] τέσσαρες ἱεροὶ. *Anthol.* lib. 1.

[c] *Ad parandæ bona numina*, ſaith *Labeo*.

[d] Ἀσιάρχαι.

bove, having a great deal of *bloodineſſe* in them, and mixture of many other ſinnes, which made them moſt improper for a Chriſtian to continue in, or not to profeſſe his deteſtation of them. But beſide theſe (which are the primary notation of the phraſe) many other things there are, which muſt bee thought to be renounc'd in theſe words, 1. All the ſinfull courſes, that are uſed by men in their times of jollity, and feſtivity, the *luxury*, and *riot*, and *unlawfull gaming*, and all kind of *exceſſes*, which are but the copying out of the heathen *Bacchanals*, and *Saturnals*, thoſe which are turned out of the world by Chriſt, and by him transformed and changed into ſpirituall *celebrations*, (*bleſſing* and *praiſing* of God, the fountain of thoſe mercies) and (proportioned thereunto) *feaſts* of *charity*, *eating our meat with gladneſſe* (*rejoycing in the Lord always*, chearfully enjoying the good things which God hath given us, and expreſſing that joy in *Pſalms* and *Hymns* and *ſpirituall Songs*) and withall in *ſinglenеſſe of heart*, *Acts* 2 46. *i. e.* with all *bounty*, and *liberality* to the poor, in ſtead of thoſe outward coſtly *vain-pompes*, which the eye of the world is moſt pleaſed with. 2. Here are renounced all the vain *oſtentatious bravery*, which idle perſons of this world are ſo apt to admire and dote on. I mean not the *externall pomp*, and *ſplendor*, and *ſolemnities* of ſtate, which are by God and nature thought fit to be annext to the *Scepter*, or *Supreme power*, (ſuch was the glory of *David*, and of *Solomon*, 1 *Kings* 10. 5.) for theſe are not cenſured, but allow'd by Chriſt, *Mat.* 11. 8. and being very uſefull to maintain the dignity of *Princes*, (as that is neceſſary to the happy diſcharge of their office) cannot but be thought lawfull and commendable to be practiſed by them. But the bravery which is here abjured, is all thoſe *attires*, and *behaviours*, and deckings that proceed from *pride* in the heart, or tend to the inflaming of luſt in beholders, or but toſet out our ſelves *glorious*, and admired in the eyes of men. And of this ſort (though God onely be able to judge the heart, and define of any man or woman, that what they do, they doe from this *ſinfull principle*, or to that worſe end) it is yet much to bee ſuſpected are all thoſe braveries, that are uſed by any above what the ſoberer, and graver ſort of his quality and condition do uſe, and ſuch again the frequent changing, and inventing of *faſhions*, the being earlyeſt in every new dreſſe, or the ſingularity of apparell, uſed on purpoſe, and on that affectation, becauſe it is *ſingu-*

gula-

gular; for all these seem so far to betray the *sinfull principle*, that, though it is not reasonable for one man to *judge* another for every thing of this nature, yet it will be fit for all that do thus, to *examine* and charge it upon themselves, and if they cannot perfectly clear themselves from that evill *principle*, or worse end, then to remember, that this is it which they renounced in their *Baptism*: And because every mans heart is apt to deceive himself, and judge too favourably in his own cause; the way will therefore be in matter of this kind rather to deny our selves some part of that lawfull *liberty*, then to offend in any *excesse*. Where yet all this while you may observe that the sinne that is spoken of in this kind, is not ordinarily to be fetch't from the particularity of the *attire*, or fashion, whatever it be, (there being few fashions of garments, used among *civilized* people, which are in themselves sinfull) but from the *principle* from wch it springs in the heart, and the *end* to which it is designed, which often betrayes it in the using of those attires unfitly, and affectedly, and when they are not used by grave persons, which after, when they come to bee the generall mode, have no such significancy in them, and are therefore by vain persons then wont to bee laid aside, as now no longer agreeable to their designes or inclinations. The short of it is, the rule of *decency* is that, (and not the law of nature onely) which must give limits to attires, this *decency* is to bee taken from that which is *usuall*, and customary among those with whom we live, and is varyed oft by change of times, and of the *condition* of age, or dignity of each person, (that being *comely* for one age, and sex, and quality of persons, which is not for another) And he, and she that rest contented with those ways of *adorning* themselves, which are most usuall among the more *sober*, and *grave* of their age, and quality, are not by you to be judg'd guilty of the breach of this *vow*, though perhaps there are those things in their attire, *gold*, *jewels*, and the like, which might bee thought t to own this title of *Pompes*, and *vanities*, as those words signify *bravery*, and *superfluity*. The truth is, it were to be wished, that men and women of the highest quality would choose to distinguish themselves from others, rather by that *ornament of a meek and quiet spirit* (commended to the weaker sex by *Saint Peter* k as a far more *amiable* ornament, then that of *gold filletings*, &c., and make shew of their wealth by those more profitable, benefici)

all

all expenses, for the supply of the *wants* of others; And no doubt this would more contribute to their own ends, (if they be the aims of *Christians*, or of men) would set them out more in the opinion of all *wise* or *good* persons; But this being affirmed will not conclude the use of any of those *ornaments*, which are agreeable to *time*, and *place*, and *callings*, to be sinfull, or of the number of those, that are here renounced in our *baptisme*; and so I have with the same hand answered your question, and I suppose satisfyed your *objection*, and *difficulty* also.

S. *There remaines now, but the third and last branch of the matter of this vow* [the sinfull lusts of the flesh] *which are here disclaim'd, I pray* (*in a word, because I meant not thus to enlarge your trouble*) *what is meant by them?*

C. The *flesh* signifies that *masse of body* which we carry about with us, that, with all the *senses*, and animall faculties, common to men and other living creatures; [*The lusts of the flesh*] are the *desires* and affections, or appetites of that *flesh*, which generally desires and craves those things which are pleasing to it, that is, to any sense, or part, or faculty of the body; And those till they are *regenerate*, and spiritualized, regulated and brought to hand by the *managery* of reason, and of the Spirit of God, are generally pleased with those things which God forbids, or else are more extravagant, and exceeding in their appetites, then Christ permits. And whensoever the flesh thus fastens (being allured by this pleasant bait) on any thing forbidden by God, or desires immoderately that which (to the moderate use) is not forbidden, this is then a sinfull *lust of the flesh*, and is here renounced by the Christian in his *Baptisme*, who promises so to moderate his desires and subordinate them to the will of God, that whensoever they importune, or call for any thing which is not thus regular, he *will not follow or bee led by them*. I shall not need to descend to particulars of this kind, as the *lusts of the flesh* commonly so call'd by way of *appropriation*, in order to sinnes of *incontinence*, and *intemperance*, the *lusts of the eye*, in order to *covetousnesse*, and insatiate desire of riches; Having named the *flesh*, and the severall *senses*, and *faculties*, and *appetites* of that, you will be able to apply those words to all particulars of this nature, and resolve, when you are *tempted* and sollicited by any thing in your self to any act forbidden by Christ, that this

then

then is one of theſe *ſinfull deſires*, or *luſts* of the *fleſh*, which was in the words of your *baptiſmall vow* abjured by you.

S. *God grant I may make uſe of your directions, and admonitions to this purpoſe, and have accordingly ſuch a watch over my own affections, that ſinne gain noentrance by thoſe avenues into my ſoul. But having received ſatisfaction fully to one of my propoſed deſires, it remaines now that you will allow me the ſame patience and charity, while I propoſe my other difficulty to you, which ſeems to mee really to be one, and it was ſuggeſted to mee by that explication of the laſt anſwer in the Church-catechiſm, which gave mee occaſion to divert you thus long; And my ſcruple and queſtion is this, not whether it be lawfull to baptize infants, as being unable to underſtand the baptiſmall vow (for that difficulty you have already cleared to me) but whether it be neceſſary, or any way uſefull ſo to doe, or what authority you have from the Scripture for ſo doing?*

C. The anſwering the laſt part of your *quare*, will, I conceive, take away all ſcruple in the former, there being no reaſon to doubt of the either *uſefulneſſe*, or *neceſſity* of that which wee ſee received into the practice of the *Apoſtolicall Church* in *Scripture*. And therefore to give you ſome light in that matter, I ſhall not fetch my proofes onely from the *analogy* betwixt *Baptiſm* and *Circumciſion*, (though that one *analogy* were ſufficient to ſatisfie the importunity of thoſe, who think *baptizing of infants* unlawfull, upon this ground of their *not-underſtanding* their vow: for by that reaſon, it being as ſure that the Jewiſh child of eight days old could not underſtand his *vow*, or what that wickedneſſe was, which he then renounc'd, it muſt follow, that he could as little bee capable of *Circumciſion*) nor again from the footſteps of the *Apoſtles* practice taken notice of in ſome paſſages of ſtory in the *New Teſtament*, (as the *Apoſtles baptizing* whole houſholds at once, and the like) but I ſhall onely give you a ſhort view of one place of *Scripture*, which ſeems to me to referre to that matter, and it is that of 1. *Cor.* 7. 14. *For the unbelieving husband* [a] *hath been ſanctified by the* (believing) *wife, and the unbelieving wife hath been ſanctified by the* (believing) *husband, elſe were your children unclean, but now are they holy.* The thing there inſiſted on by the *Apoſtle* is his judgement, that the *Chriſtian* husband or wife

Of Baptiſm of infants.

[a] ἡγίασται.

ſhould not ſeparate from the *heathen* wife or husband, as long as the *heathen* were content to live with the *Chriſtian*. And this 14. verſe is an argument to enforce that adviſe of his; becauſe, ſaith hee, by this meanes it ordinarily comes to paſſe that the *Chriſtian* party *converts* that other (for that ſure is the meaning of that phraſe [*hath been ſanctified*] not that without being converted he ſhall bee *ſaved* by the *faith* of the other) and this hope (repeated in plainer words, verſ. 16.) or the intuition of the poſſibility of that, is (as the reaſon of that former advice here, ſo) the *ground*, ſaith the *Apoſtle*, of a known *practice* of the Church, which he mentions in the latter end of the verſe, *but now are your children holy, i. e.* as I conceive, the *infant children* of the *Chriſtian parents* (which were it not upon that forementioned ground of hope and preſumption, that living with the *Chriſtian parents*, they will be taught to know their *vow* of *Baptiſm*, could not in any reaſon be differenced from the children of *heathens*, or allowed any priviledge above them) are *now* hereby *holy, i. e.* are now upon this ground thought fit to bee *baptized* without any ſcruple, whereas the *heathen* children being to live with thoſe heathen parents, are not thus *holy*, i. e. are not admitted to *baptiſm*. If this doe not ſufficiently appear (by this ſhort paraphraſe) to be the meaning of the phraſe [*but now are your children holy*] you may then farther (beſides the clear force of the context) obſerve the uſe of the word here rendred [*unclean*] in other places, as in that famous place of *Acts* 10. where *Peter* refuſeth to *preach* to *Cornelius*, or *baptize* him, becauſe he is [a] *unclean*, where it ſeemes *unclean* men are thoſe, which are not *viſible* members (and ſo muſt not bee allowed the *priviledges*) of the Church; where God reforming his error bids him call *nothing* (*i. e.* no man) *common* or *unclean*, whom God hath *cleanſed* or *ſanctifyed* (for ſo [b] *holy* and *clean* are all one, as [c] *unclean* and *common*) *i. e.* whom he hath *reputed* fit to partake of the *priviledge* of *preaching* there, (in thoſe that were of yeares, and ſo capable of that alſo) or of *Baptiſm* here, in thoſe that were capable of no more; By analogy with which place, and uſe of the word, it is moſt reaſonable that [*now are they holy*] ſhould ſignify [*now are your children thought fit to be partakers of the priviledges of the Church*] *i.e.* (being capable of no other) of being admitted to *baptiſm*, which the children of *heathens* are not. And indeed this is the onely difference

[a] ἀκάθαρτος,

[b] ἅγια & καθαρὰ.
[c] ἀκάθαρτα & κοινά.

ference between them that have thus a *Chriſtian parent*, and the *children* of *heathens*; For the *children* of *heathens* if they convert, when they come to age, ſhall *then* be *baptized*, and ſo have that remote capacity now, and there is no imaginable *preſent* priviledge for the *Chriſtians children* above others, upon which one ſhould be ſaid to bee *holy*, and the other *unclean*, but onely this, that theſe, while they remain *children*, are admitted to *baptiſm*; the others not. And ſo this ſeems to me moſt naturally to inferre (and the rather for the indefiniteneſſe of the ſpeech [*but now are your children holy*] all the children that live with the *Chriſtian parent*) that 'twas then in that *Apoſtles* time the generall practice of the *Church* to *baptize* the *Chriſtians children* (when they would not the *children* of thoſe parents, which were both *heathen*) as counting it reaſonable to preſume, that the *Chriſtians child* ſhall bee educated in *Chriſtian* knowledge (which of the *heathens* child they cannot preſume, unleſſe hee be taken out of the hand of the parents) and (to the confirming of the aſſurance that it ſhall be ſo) requiring beſide the *parents* (in caſe they ſhould faile, or be negligent) the engagements of ſome other *ſureties* and undertakers; who, as I ſayd, are onely the childrens *proxeys* for the *making the vow*, (not undertaking for them, that they ſhall *perform* it, but taking it in their name) and yet in this other buſineſſe (*of making them know*, what promiſe they have made) are abſolutely [a] *ſureties and undertakers*; And by that meanes, the thing, which the Church in *baptizing* of infants preſumes, (and which if it bee juſtly preſumed, there is little farther ſcruple of the fitneſſe to admit them to *baptiſm*) is ſecured, as well as any future uncertainty of the greateſt value or weight among men is thought fit to be *ſecured*, and juſt in the ſame manner (by *ſureties*) as thoſe things are, which are *legally ſecured* among us. By this, I conceive, it may be farther reſolved (by the parity of the reaſon) that when ever the *child* of any *heathen* is by any *Chriſtian* thus undertaken for, hee may alſo very fitly bee admitted to *baptiſm*. What I have thus ſaid in this matter, may yet receive ſome farther weight by comparing with it the cuſtome of the *Jewes* before *Chriſt*, in their receiving, and *baptizing* of *Proſelytes* (from which, without queſtion, *John* and *Chriſt* took this rite of *baptiſm*) For, ſay they, this *baptiſm* belonged not onely to thoſe *heathens*, which being of yeares, and know-

[a] *Sponſores, ſuſceptores.*

ledge, came over to the *Jewiſh* religion, but alſo to their *infant children*, if their parents, and the congregation under which they were (in whoſe name it is, that the *God-fathers* or *ſureties* doe the ſame now among us) did deſire it in behalf of their children, promiſing to let them know and underſtand (when they came of age) what was required of them by their *proſelytiſm*, and (as much as in them lay) undertaking that they ſhould not then renounce the *Jewiſh* religion. And this is the very thing that is now practiſed in all parts of *Chriſtendome*, and by the text now mentioned, appears, as I conceive, to have been the *practice* in the *Apoſtles* times, *i. e.* in that age of the firſt inſtituting of *baptiſm*, which therefore may be deem'd *herein* to have complyed diſtinctly with the *practice* of the *Jews*, as it did in the ceremony of *water* alſo. For it is obſervable that the Hebrew [a] word which ſignifies to *ſanctify* (& ſo is directly anſwerable to the phraſe [*now are they holy*] here) is uſed among the *Jews* [b] for *waſhing*. To this interpretation of the place I ſhall adde no more, but that the notion of *holy* and *unclean* there, referring alſo to the *legall uncleanneſſes*, or *pollutions* (which made the *unclean* to be ſeparated from the congregation, excluded them from enjoying the priviledges of the Temple, till they were *waſhed*, and *ſanctified*) this is exactly proportionable alſo to the notion, which I have now given you of the words, and accordingly, thoſe that are by *baptiſm* admitted into the *Church*, made partakers of the *priviledges* thereof, will properly be ſaid to be [c] *holy*, as *holy* is oppoſite to *unclean*. Having thus far enlarged on this one place, which if it were not too long, might farther be cleared by ſhewing the inconvenience of all other interpretations; I ſhall not think it neceſſary to adde any more grounds of ſatisfaction to your *quære*, laying the whole practice and cuſtome of the preſent *Church* (for *baptizing of infants*) on the *practice* of the *Chriſtian Church* in the *Apoſtles* times, and the continued *canons*, and *practice* of the ſucceeding *Church* in all ages, which required conformity to the *Apoſtolicall practice*, and cenſured all for *hereticks* which would not yeeld conformity therein; which ſure is a competent teſtimony to ſecure us, that this *practice*, or inſtitution of the *Apoſtles*, was not by them meant (as ſome other things) to be but *temporary*; (the onely colour which ſome men have made uſe of, to aboliſh ſome other eminent *Apoſtolick practices* or inſtitutions.) To this I might

a קדש

b *Ioma cap.* 3. §. 3. where the high Prieſts waſhing his hands & feet tenne times on the day of explation, is called the *ten Sanctifications*, עשרה קדושין

c ἅγια

d ἁγιάζεται.

might farther adde (in answer to the former part of your *quere*) the *benefits* and *advantages* of this practice, as that by this means the childe is early admitted to be a partaker of the *priviledges* of the *Church*, and *benefits of Christianity*, and most probably ascertained by this means, to be prepossest by the true *Christian* doctrine, before any *heathenish* or *hæreticall* principles have time to be instill'd into him, and the like; which are sure so valuable, and so unfit to be neglected by those who have true *charity* to their children, (and know not whether they shall ever live to obtain for them *admission* to these priviledges, if they despise it thus, when they may have it) that it cannot but signifie either great *unkindnesse* in those *parents*, who considering this, doe yet not desire it for their *children*, or great perverseneſſe, and over-weening opinion of their own judgements, (preferring them before the practice, and doctrine of the *universall Church* of *Christ* from the *Apostles* (inclusively) to our present age) if after this evidence (and the many more which might bee produced in this matter) they yet hold out obstinately against this light, and doe not seek the *baptisme* of the *Church* for their tender *children*, who yet, (in *charity* wee hope) shall through the mercy of *God* be secured from suffering any eternall evill for, or through this default of their parents, of which their own age preserves them wholly *guiltlesse*, and unblameable.

S. *I have enlarged your trouble too far on this first* Sacrament, *I shall demonstrate my willingnesse to lessen it by hastening you to the second, in these words* [Why was the Sacrament of the Lords Supper instituted ?] *What course will you think fit to take to expound that to me at the best advantage ?*

Sect. IV. *Of the Lords Supper.*

C. If you will take my judgement, this must be the *method*; (which will cost you some attendance) first, to survay the *story* of *Christs institution of this Sacrament* in the *Gospels*; 2ly to observe what is said of it by way of *story of the Apostles practice*, Acts 2. 46. & 20. 7. 3ly what *S. Paul* adds to that in his *describing* or directing *the use* of it, 1 *Cor.* 11. 20. and by the way in a short passage, *c.* 12. 13. Then 4ly to superadde the same *Apostles descant* on those plain songs in one notable place, 1 *Cor.* 16. &c. 5ly, to see what will certainly *arise* from these three together: and 6ly, to *apply* them (by way of *illustration* and confirmation) to what is said of this matter in the *Catechisme*.

S. *Be you pleaſed then to obſerve your own gueſſes, and beginne with your firſt ſtage.*

C. I will. And it will not coſt you much patience, for although in three of the *Goſpels*, the ſtory of *Chriſts inſtitution* be repeated, yet is there no conſiderable variation in that variety. Some things onely are obſervable as *circumſtances* in the ſetting down the *ſtory*, ſomething as *eſſentiall* and *fundamentall* to the *inſtitution*.

S. *Be pleaſed to diſpatch firſt thoſe that are* circumſtantiall *and leſſe* principall.

C. The firſt of them is, that *Jeſus* gave that *Sacrament* to all the *Diſciples*, even to *Iudas* himſelfe, as will appear by all three *Goſpels*, *Mat.*26.20. *he ſate down with the twelve*: and *v.*25. *Iudas* ſpeaks to him, and *v.* 26. *Ieſus gave it to the Diſciples*, the ſame perſons ſure, that had all the while been ſpoken of, there being no mention of his going out as yet: And *v.*27. he bids, *drink ye all of this*, not *Iudas* excluded. So *Mark* 14. 20. the betrayer *dipt with him in the diſh*; and *v.* 22. *as they did eat, Ieſus bleſt and gave to them*; and *v.*23. *they all drank of it.* But moſt punctually, *Luke* 22. *after he had given the bread and wine*, v.19. and 20. it follows *v.*21. *the hand of him that betrayeth me, is with mee on the Table.* And that which *S. Iohn* ſaith to this matter is nothing contrary to this, it being onely a relation of his going out when *Chriſt* had told *Iohn*, which 'twas ſhould betray him, *c.* 13.30.

S. *From this circumſtance what inference doe you make?*

C. That thoſe that are *Chriſtian Profeſſors* may be lawfully admitted to the *Sacrament*, though their hearts be full of *villany*. This you muſt take warily. I onely ſay (from the *example* of *Chriſt*, who knew the heart of *Iudas*, when he admitted him) that it is *lawfull* to *admit* ſuch to the *Sacrament*. 'Tis true, the *Chriſtian* that ſo comes, *eats* ruine to himſelf, and ought to reform any ſuch ſinne, ſincerely to renounce it, before hee thus comes nigh to *God* in his *Sacrament*, and if he doe not, 'tis ſo farre from doing him *good*, that it proves his *miſchief*. Again, 'tis true that the *Governours* of the Church, when they ſee any man goe on wilfully, ſcandalouſly, and impenitently in any ſin, ought to inflict the *cenſures* of the Church upon him, to withdraw the *Sacrament*, and

uſe

uſe other the like means to bring him to a *ſenſe* and *ſhame* of himſelf. by way of *diſcipline*, when they ſee it likely to do good; & in theſe *two reſpects* it is, that ſuch an one may be juſtly excluded from the *Sacrament*, by way, and out of deſign of *charity* to his ſoul. But then after all this, if he be not under the *cenſures* of the Church (which takes off the neceſſity ariſing from the ſecond caſe) and if he will ſtill venture ſo unworthily to that *Table*, (which lays the guilt ariſing from the firſt caſe peculiarly upon himſelf) it will not be any new act of ſin, (different from either of theſe) any *pollution* to the *Miniſter* or *Communicants*, to *communicate* with him in that *Sacrament*. So that the onely errour that I would from hence admoniſh you to avoid, is the conceit of ſome, that the *communicating* with wicked, or carnall men, is a *ſin* in the *communicants*, a being *polluted* by their company. Tis poſſible indeed evill company may draw into an *imitating* of ſin, and ſo *pollute*. But if it doe not ſo, the very keeping *company* with them, even in theſe *ſacred* meetings, is far from being a *ſin*, 'tis onely an acknowledgement that they are of that number whom *Chriſt* redeemed, (and ſo ſaith *S. Peter* are *they that are damned*, 2 *Pet.* 2. 1.) a joining with them in profeſſion of *Chriſtianity*, (which ſure I may doe with thoſe who are onely profeſſors) a confederating in a vow of living *Chriſtian* lives (and that I may ſincerely and lawfully doe with them who are not *ſincere*;) and all theſe are *charitable* and *Chriſtian* acts, and withall tokens of *humility*, that we are not of that *Phariſees* humour, ſo to condemn and triumph over the *Publican:* and for this practice I conceive we have the *Apoſtles* example toward the *Corinthians*, among whom though there were *fornicators*, *inceſtuous*, 1 *Cor.* 5. 1. they *that went to law among infidels*, ch. 6. 1. *carnall perſons*, ch. 13. 3. ſome that behaved themſelves very *unchriſtianly* at the *Lords Table*, c. 11. 21. yet of all theſe the *cenſure* of *excommunication* is ſent out onely againſt the *inceſtuous*; from whence all that I conclude is, that the *communicating* with ſuch is not unlawfull in a *Chriſtian* Church. Onely he that comes thither, is himſelf concerned to ſee that he doe it worthily, (which cannot be without leaving all his wilfull ſins behinde him) and the *Governour* is concerned to exclude him by way of *cenſure*, when he thinks that an uſefull *diſcipline*, but is not by that obliged never to admit him, 1. Becauſe the or-

der

der *Christ* sets in the 18. of *Mat.* is not to deal so rigorously with him, till after *three* degrees of *admonition* (which cannot be done just as a man comes to the *Table.*) 2. Because wee must not *judge* others but *judicially* upon legall processe, and evidence, (which cannot then probably be had neither.) 3. Because whosoever sees any man come to that *Table*, whom he knows to have been guilty of such sins, may very reasonably, and by the judgement of *charity* think he hath repented of those sins, and comes then with new *vows* of renovation; (though the truth is, if this last case be wanting, yet will not that make it *unlawfull* to admit him, *Christ* knowing full well that when *Iudas* received the *Sacrament*, he was in the full resolution of betraying his *Master:*) especially when (as in our Church) every man is by the *exhortation before the Sacrament*, advised of the *danger* of coming unworthily, and so, if he be such, exhorted not *to come to this holy Table.* *Christ* communed with *Publicans* and *sinners*, and this was *charity*, and *humility* in him, and a meanes by *conversing* with them to *reform* them, and so may our *communicating* with them be also.

S. *What other lesse materiall observations have you from hence?*

C. This, that it was used by *Christ* in imitation of the *Iews* * custome after *Supper*, of distributing bread, and drinking wine about the *Table*, an argument of *charity* and brotherlinesse among them; And so by instituting it after *Supper*, *Luke* 22.20. *Christ* was pleased to signifie to us, that it should be a *confession of charity* among all *Christians:* yet doth not this circumstance oblige us to doe it at the same *time after* a meal, any more then the fashion of *lying along* binds us to the using of the same *posture.* The ancient *Christians* generally eat it *fasting*, and *kneeled* when they received it.

* *Posticenium.*

S. *Is there any third observation of this kinde?*

C. There is this, That *Christ* instituted this after a peculiar *Supper*, to wit, the *Passeover*, which being a *sacrificall feast* (of which notion there were many among the *Iews* and *Gentiles*, it being common to both those, to annexe to their *sacrifices* to God, a feeding with *mirth* and *festivity* upon some parts of the *sacrifice*) and peculiarly *commemorative* of Gods mercy of deliverance

verance to the *Iſraelites* out of *Egypt*, and ſo very fit to ſignifie the crucifixion of *Chriſt*, that *Lamb* ſlain by the *Iews*, and fed on by us with bitter hearbs, a mixture of *ſowreneſſe* in this world, (whereupon *Chriſt* is called our *Paſſeover*, or *Paſchall Lamb ſlain for us*) This *Sacrament* (which was after this *Paſſeover*) is to be conceived a *confederation* of all *Chriſtians*, one with another, to live *piouſly* and *charitably*, both by commemorating the *death* of *Chriſt*, (who was ſo good to us, and muſt expect ſome return from us, and indeed *died* for us, on purpoſe that *he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works*) and by making his *blond* (as it was the faſhion in the *Eaſtern Nations*) a ceremony of this *Covenant mutuall* betwixt God and us.

S. *Is there yet any fourth obſervation under this head?*

C. Yes, that *Chriſts* pleaſure was, that all that were preſent ſhould partake of both *elements* in the *Sacrament*, the *wine* as well as *bread*, as may appear by the plain words, *Drink ye all of this*, *Mat.26.27.* & *Mar.14.23. they all drank of it.* And if it ſhould be objected that the [*All*] there were *Diſciples*, and ſo that no others have that full *priviledge* to *drink* of the *cup*, the anſwer is clear, 1. That by this argument the *bread* might as well be taken away from all but *Diſciples* too, and ſo the *laity* would have no right to any *part* of this *Sacrament*. 2. That the *practice*, and writings of the ancient Church, which is the beſt way to explicate any ſuch difficulty in *Scripture*, is a clear teſtimony and proof, that both the *bread* and the *wine* belongs to all the *people*, in the name of his *Diſciples* at that time.

S. *But why may it not be ſaid that lay-men may baptize alſo, and doe thoſe other things, for which Chriſt gave power to his Diſciples, as well as this* bread, *and* wine *divided among the Diſciples, ſhould belong to them?*

C. The anſwer is given already, that the *Apoſtolicall* practice, and the *univerſall* conſent of the ancient *Primitive* Church have *defined* the one, and *defined againſt* the other, and that ought to ſatisfie any ſober mans ſcruples, it being no way probable that *Chriſts inſtitution* would be preſently fruſtrated, and corrupted by his own *Apoſtles*, or their practice ſo falſified by the univerſall agreement of all that lived next after them, eſpecially there

being no *universall Councell* wherein 'twere possible for them all uniformly to agree on such an opposition.

S. *Is there any fist observation of this kind?*

C. Yes, the *manner* of *Christs* instituting this *Supper*, by way of *blessing*, or *praising God*, or giving thanks over it, from whence 'tis called the *Eucharist*.

S. *What doth this import to us?*

C. The *offering* up somewhat unto God in imitation of the *first-fruits* under the *Law*. To which purpose you may please to observe the manner of the *Sacrament* in the first *Apostolicall*, and ancient Church. The *Christians*, all that were present, brought some of the good fruits of the earth along with them, and offered them at Gods *Altar*, or *Table*, and the * *Præfect* or *Bishop*, or if he were not there, the *Presbyter* receiving them as an *Abels* offering, blessed God for all his mercies, the fruits of the season, but above all for the *death of Christ* signified by, and *commemorated* in the breaking of the *bread*, and pouring out of the *wine*, and all the people saying, *Amen*, the *Officer* or attendant, called the *Deacon*, delivered portions of these, to wit, *bread* and *wine*, to all that were present; Then was there a *common Table* spread for all rich and poor promiscuously, who eat together one common feast, and what was left, was reserved by the *Præfect* for those, that should be in want, *strangers*, *orphans*, *widows*, &c. and so this was a *feast of charity* in *S. Iudes Epistle*, *v.* 12. Proportionably to this it is, that every one that comes to the *Sacrament*, should bring something with him, *not appear empty before the Lord*, *or serve him of that which cost him nothing*, but always bring somewhat to the *Treasury* of the Church, for the use of the *Præfect*, and *Presbyters*, in case they were not otherwise sufficiently provided for, (and then they are called *oblations*, and the place where they are put the *Sacrarium*) but in case they were, then for the *use* and sustenance of all that are in *want*. And that this ought not to be neglected by any man of substance, especially by any congregation, was the main thing I meant to deduce from this circumstance.

* προεστὼς, *Iustin: Mart. Apol.* 2.

S. *Is there yet any more behinde?*

C. Yes, to enquire what is the full importance of those words, added in *S. Luke*, *c.* 22. 19. and repeated by *S. Paul*, 1 *Cor.* 11. 24. though

24. though not mentioned in the other *Gospels* [*Doe this in remembrance of me.*]

S. *What is the full importance of them?*

C. It is 1. a *commission* given to his *Apostles* to continue this *ceremony* (now used by him) as an holy *ceremony*, or *Sacrament* in the Church for ever; 2. a *Direction*, that (for the manner of observing it) they should doe to other *Christians*, as hee had now done to them, *i.e. take, blesse, break* this *bread, take*, and *blesse* this *cup*, and then *give* and *distribute* it to others, (setling this on them as part of their *office*, a branch of that *power* left them by him, and by *them* communicable, to whom they should think fit, after them.) 3. A *specifying* of the *end*, to which this was designed, a *commemoration of the death of Christ.*

S. *To whom then doth this office now belong in the Church, ever since the Apostles time? On what sort of men was it setled by them?*

C. All that the *Scripture* reveals to us of this matter, is *Christs* bestowing, or setling it on the *Apostles*; whom thereby, (and by the coming of the *holy Ghost* after upon them) we may suppose invested with power, as for the *planting* a Church, which was to endure after the time of their life, to the end of the world, so for the appointing, and ordaining *successors* to themselves to *preside*, and *officiate* in that Church, and particularly to administer this *Sacrament* to the people, by way of office, to *doe as Christ* here did. But *who* they were, or what *sort* of men on whom the *Apostles* did actually bestow this *power* of administring this *Sacrament*, this you must be content to receive not from expresse words of *Scripture*, but from the *ancient* records & writings of the Church, which *begin* where the *Scripture ends*, and are the onely way imaginable to inform us of such matters of *fact* as these.

S. *For passages of story after the Scripture times, it were unreasonable for me to expect evidence from Scripture, or any other, then such as you now mention, the Writings of the Fathers of the Primitive Church, with their relations I shall willingly rest satisfied in this matter. I beseech you therefore, what is the summe of what you finde in them to this purpose?*

C. That the *Apostles* setled in the Church (besides the *Bishops*, who were to succeed them in the power of *ruling*, and *censures*,

in the power of *ordination*, &c.) others of an *inferiour* order, called, within a while, by the *discriminative* title of *Presbyters*, who in the absence of the *Bishop*, or when *licensed* by him, and not otherwise, had this power to *blesse the bread*, and *wine*, and to *deliver* it, either by their own hands, or the hands of the *Deacon* (which was an order founded, *Acts 6.* but *inferiour* to them) to all *Christian* communicants. And so this branch of the *Apostles* power and office, with some others (not now pertinent to be insisted on) may be resolved (in this forementioned *subordination* to the *Bishop*) to be enstated on *Presbyters*, and consequently that the *Presbyters* in the Church are thus far the *successors* of the *Apostles*; to whom this *commission* thus belongs, and with it the *duty* of administring this *Sacrament* to the people committed to their charges, frequently and at fit *seasons*, and of *instructing*, *exciting*, and *preparing* them for a worthy receiving of it. And this is all that I think needfull to trouble you with on this subject.

S. *I thank you for this; and shall now suppose that you have past thorow all the first sort of observations, those that are more circumstantiall. What now is that which is the more substantiall difficulty to be explained in those Gospels?*

C. It is to resolve what is the meaning of *Christs* words of *institution. This is my body, &c.*

S. *And what is that?*

C. Not that the *bread* was his *body*, and the *wine his blood*, in *strict* speaking, for he was then in his *body*, when he so spake, and when the *Disciples* distributed it among themselves, hee was not *bodily* in every of their mouths. And now his *body* is in heaven, and there to be contained till the day of restitution of all things, and is not *corporally* brought down in every *Sacrament*, either to be joined *locally* with the *elements*, or for the *elements* to bee changed into it; many *contradictions* and *Barbarismes* would bee consequent to such an interpretation. Every loaf of *consecrated* bread would be the *body* of *Christ*, and so the same thing be two *cubits* long, and not two cubits long; and many the like contradictory propositions would be all true, which 'tis generally resolved to bee *impossible* even for *God*, because it would make him a lier, and be an argument not of *power*, but *imperfection*. So again, every *communicant* must *carnally eat mans flesh, and blood*, which

is

is ſo *ſavage* a thing, that *S. Auguſtine* ſaith, that whenſoever words of *Scripture* ſeem to ſound that way, *they muſt otherwiſe be interpreted.*

S. *What ſenſe then may or muſt be put upon them?*

C. In anſwering this *queſtion*, I ſhall firſt give you an obſervation taken from the *Iewiſh* phraſes and cuſtomes uſed in this matter; and it is this, that *the lamb that was dreſt in the Paſchall Supper*, and ſet upon the table, was wont to be called *the* [a] *body of the Paſſeover*, or *the* [b] *body of the Paſchall lamb*; and that *Chriſt* ſeems to allude to this phraſe, when he ſaith, *this is my body*; as if he ſhould ſay, *The Paſchal lamb, and the body of it*, (*i. e.* the preſentation of that on the table in the *Iewiſh* feaſt) the memoriall of *deliverance* out of *Ægypt*, and type of my delivering my ſelf to *die* for you, I will now have abrogated, and by this *bread*, which I now deliver to you, I give or exhibit to you, this other *Paſſeover*, my *own ſelf*, who am to be *ſacrificed*, (my body, which ſhall preſently bee delivered to death) for you, that you may hereafter (in ſtead of that other) retain and continue to poſterity a memoriall and *ſymbol* of mee. This for the words [*my body*] but then for the whole phraſe, or form of ſpeech, [*this is my body*] it ſeems to be anſwerable to (and ſubſtituted in ſtead of) the *Paſchal* form [[c] *This is the bread of affliction, which our fathers eat in Ægypt*, or, *this is unleavened bread, &c.* or, *This is the Paſſeover*, not that it is that very *identicall bread* which they then *eat*, but that it is the celebration of that anniverſary *feaſt* which was then *inſtituted*, as when in ordinary ſpeech, we ſay on *Good friday*, and *Eaſter day*, *This day Chriſt died*, and *this day Chriſt roſe*, when we know, that 'twas ſo many hundred years ſince he *died* or *roſe*, which example is adapted to this point in hand by *S. Auguſtine in his Epiſtles.* Thus much for the phraſe or form of ſpeech. Now for the ſenſe, or full importance of the words, [*this is my body*] I ſhall by the *authority* of the *ancient Fathers* think my ſelf obliged to acknowledge, that the *higheſt* ſenſe that will not be ſubject to thoſe intolerable inconveniences mentioned in the anſwer to your laſt *queſtion*, may *poſſibly* be the *ſenſe* of them; and that that which moſt belongs to other places of *Scripture*, ſpeaking of the ſame matter, muſt in any reaſon be reſolved to be the *ſenſe* of them. For the former of theſe, 'tis certain that many of the *ancient Fathers* of

[a] גופו של פסח
[b] גופן של כבש הפסח
So *Talmud. de Paſch. c. ult.* So *Rab. Moſ Moimon. in Hilchos Chametz umatzah c.* 8 § 1. & § 7. So in *Mekilta fol.* 4. *col.* 1.

[c] הא לחמא דעניא

the *Church* conceived very high things of this *Sacrament*, acknowledged the * *bread and wine to be changed, and to become other then they were*, but not ſo as to be *tranſubſtantiate into the body and bloud of Chriſt*, to depart from their own *ſubſtance*, or *figure*, or *forme*, *or to ceaſe to be bread and wine by that change*; And that the *faithfull doe receive the body and bloud of Chriſt in the Sacrament* (which implies not any *corporall preſence of Chriſt* on the *table*, or in the *elements*, but *Gods communicating the crucified Saviour* (who is in *heaven* bodily, and no where elſe) *to us* ſinners on the *earth*) but this *myſtically*, and after an *ineffable manner*; And generally they make it a *myſtery*, but deſcend not to the revealing of the *manner* of it, leaving it as a matter of *Faith*, but not of *Senſe*, to be *believed*, but not *groſſely* phanſied, or deſcribed. I ſhall leave theſe then, and apply my ſelf to the latter ſort, the other places of *Scripture*, which ſpeak of this matter, reſolving that that muſt be the meaning of the words of Chriſt [*this is my body*] which, by examination, ſhall appear to be moſt agreeable to thoſe other places. And of this ſort of places, you may firſt take the paſſages in the *Goſpels* themſelves, *Luke* 22. 20. where *Chriſt* ſaith of the *cup* (not the *wine*, but the *cup*, which refers to the action, the pouring out and drinking) that it is a *new* Covenant *in his bloud which was ſhed for us*. Which it ſeems is all one in ſenſe with that other, *Mar.* 14. 24. *This is my bloud of the New Covenant which is ſhed for many*; and in *Mat. this is my bloud that of the New Covenant, &c.* which being put together as *parallels* to interpret one the other, will conclude, that *Chriſts bloud* was truly ſhed for our benefit, particularly to ſeal a new *covenant* betwixt *God* and us, and that this *Sacrament* was the exhibiting that *covenant* to us: as when *God* ſaith to *Abraham*, *Gen.* 17. 10. *This is the covenāt that I wil make with you, every male among you ſhall be circumciſed*; *this Circumciſion* is in effect called the *covenant*, (as here the *cup* is the *covenant*) i. e. not onely the *ſigne* of the *covenant*, but a *ſeal* of it, and an exhibition of it a reall receiving me into *covenant*, and making me *partaker* of the *benefits* of it: And this you ſhall more fully ſee, if you pro-

* Τὰ σύμβολα τοῦ σώματος καὶ τοῦ δεσποτικοῦ καὶ τοῦ αἵματος μετὰ τὴν ἐπίκλησιν μεταβάλλεται καὶ ἕτερα γίνεται, ἀλλ' ἃ ἐστὶν οἰκεῖα· ἐξίσταται γὰρ οὐσίας· μένει γὰρ ἐν τῇ προτέρᾳ οὐσίᾳ, καὶ τοῦ σχήματος καὶ τοῦ εἴδους· καὶ ὁρατὰ ἐστὶ καὶ ἁπτὰ, ὅια καὶ πρότερον ἦν. *Theodoret. Dial.* 2. And for the Readers eaſe, he may ſee many other teſtimonies of this nature, and the uſe of the words μεταποίησις, μετάβολὴ, μεταρρύθμισις, μετάληψις, μετασυνχίωσις (but never μετασίωσις) collected by the late *Biſhop* of *Norwich* in his Θεανδρώπ. *Orig. Eccleſ. Tom. pri. pars poſt* p. 247. *&c.*

proceed to the places in *Saint Paul*, eſpecially that 1 *Cor.* 10. 16. But firſt we muſt deſcend to the next part of our method propoſed, that is, to obſerve what is ſaid of this *Sacrament*, by way of ſtory of the *Apoſtles* practice, *Acts* 2.46. & 20.7.

S. *What is that?*

C. In the ſecond of the *Acts*, this is all that is ſaid of it, that *continuing daily with one accord* (in *unanimous* prayer) *in the temple, and breaking bread in* [a] *ſome houſe*, or *room*, (as the upper room, *Acts* 1.13. aſſigned and ſeparated from all other to that particular uſe, to be the place of *Chriſtian* aſſembly, it being by the *Iews* permitted them *to pray in the* [b] *temple*, but not to *break bread*, or *adminiſter the Sacrament* there) *they did eat their meat with gladneſſe, and ſinglaneſſe*, or [c] *liberality of heart. Praiſing God, and* [d] *having* (or *exerciſing*) *charity toward all the people.*

[a] κατ' οἶκον.

[b] ἐν τῷ ἱερῷ.

[c] ἀφελότης, being all one with ἁπλότης, of which we ſpake, on *Mat.* 6.22. [d] ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, where χάρις ſignifies charity more then once, 2 *Cor.* 8. and in a place fully parallel to this, *Acts* 4.33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς, great grace was upon them all, (which by the antecedents, *v.* 32. [*having all things common*] and conſequents *v.* 1. 34, 35. [*no man wanted*, &c.] appeares to belong to that matter, and therefore the *Syriack* renders it וטיבותא רבת *i. e. bonitas, benignitas, beneficentia multa*, though *Fabritius* rather following the *Greek*, render it *gratia magna.*] And ἔχειν is to *uſe* or *exerciſe* as [*to him that hath ſhall be given*] and *let us have grace*, *Heb.* 12.28. And therefore the *Syriack* renders it יתיבין בדח כיא *dabant in eleemoſynâ, vel in miſericordia coram univerſo populo*, not as *Gu. Fabricius* renders it [*quum iniiſſent gratiam*] for יהב is *dedit* clearly and רחמא *miſericordia, gratia, eleemoſyna*, that which we ordinarily rend σπλάγχνα *bowels of mercy.*

S. *What doe you obſerve from this place?*

C. 1. The *frequency* of the *Apoſtles* receiving the *Sacrament*, (at that time immediately after *Chriſts aſcenſion*, and the *deſcent* of the *Spirit*) for ought a man can gueſſe by the text, every day, at leaſt every *firſt-day* of the week, at their meeting together. Which although it be acknowledged (as will appeare by what you ſhall ſee anon) not to be ſtrictly *obligatory* to us for the like *frequency*, yet will much reproach and upbraid our *infrequency* and negligence in this duty now adays, eſpecially our forſaking ſuch aſſemblies, going out of the Church oft times, when that *Feaſt* is prepared, and ready for us, if we did not contemptuouſly depart from it.

S. *What more doe you learn from hence?*

C. Two ſpeciall acceſſories uſed by them; and (as wee have reaſon to reſolve) required of us, to make up this ſolemnity.

S. *What be they?*

C. 1.

C. 1. *Godly* or *Chriſtian joy* and *cheerfulneſſe* in *bleſſing* and *praiſing God* for all his benefits, but eſpecially that gracious gift of his *Son Chriſt*. This is ſet down in two phraſes. 1. *Receiving food with* [a] *gladneſſe of heart*, v. 46. and the words ſignifie firſt a *cordiall joy* and cheerfulneſſe, then an exceſſive degree and expreſſion of it. 2. [b] *Praiſing God*, v. 47. or *ſinging praiſes* to him with lofty and even poeticall expreſſions.

a ἐν ἀγαλλιάσει καρδίας.

b αἰνοῦντες θεόν.

S. *What is the ſecond thing?*

C. The *Communicants liberality* and *charity* to thoſe brethren that are in *want*; this is expreſſed alſo by two phraſes in the *Greek*, neither of them fitly rendred in our *Engliſh*. 1. [c] *With liberality* or frankneſſe of *heart*, a cheerfull, bounteous, cordiall giving. 2. [d] *Having charity to all the people*; by the word which I render [*charity*] intimating that offertory here and in other places, eſpecially 2 *Cor.* 8. which was then, and ever ſince uſed conſtantly in the *Church* of *Chriſt* at the receiving of that *Sacrament*, and by the phraſe [*all the people*] ſignifying 1. the *liberality* of thoſe offerings, ſuch as would ſuffice to that end, 2. the *impartiality* of *diſtribution*, as in a *common* table all partaking of what was thus offered, the *poore* as well as the *rich*, as you ſhall ſee anon more at large.

c ἐν ἁπλότητι καρδίας.

d ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.

S. *Will you proceed now to that other place*, Acts 20. 7?

C. I will, and that will adde but little to what this laſt place hath yeilded. The words are theſe, *And on the firſt day of the week, when the Diſciples came together to break bread, &c. and there were many lights in the upper chamber where they were gathered together, &c.*

S. *What doe you gather from hence?*

C. Onely this, 1. That the *celebration* of this *Sacrament* is called in the *Scripture* phraſe, *breaking of bread*, as before it was, *Acts* 2. 2. That the *Lords day* or *firſt day of the week* was the time ſo early ſet apart to this and ſuch holy duties, and that that is the reaſon that *Saint Paul*, 1 *Cor.* 16. 2. gives the exhortation, that on the *firſt day of the week every man ſhould lay aſide his proportioned liberality* for the uſe of the poor, 3. That the *upper room* again was the place of thoſe *Chriſtian* aſſemblies, 4. That it is uncertain whether *Acts* 2. they received *daily* or no, it being poſſible that the word [*daily*] there, may belong onely to their

going

going to the *temple*; or however, that here that *frequency* doth not appear to be continued, but onely every *Lords day* once a weeke, and that ſtill will be a reproach to our ſlackneſſe. It is now time to advance from theſe more *caſuall* mentions of this matter to thoſe other more *ſolemn* texts, and in the next place, according to our method, to obſerve what *Saint Paul* addes to the ſtory of the inſtitution in the *Goſpel* in his deſcribing or directing the *uſe* of it, 1 *Cor.* 11. 20. *&c.*

S. *Pleaſe you to doe ſo.*

C. I ſhall, and to that end briefly give you a paraphraſe of the whole place, *v.* 20. *When you after this inordinate manner* (mentioned, *v.* 18, 19.) *meet together, this is not to doe as becomes Chriſtians when they eat the Lords Supper*, (or as the *Syriack* reades, *when they eat and drink on the Lords day*) *v.* 21. *But as if you were at your own meals, every man of you eateth that which hee brought with him, ſo that one eats and drinks more then is fit for him*, (*viz.* the *rich* that brought more with him) *and another* (poor man that could bring but a little) *is well-nigh famiſhed. V.* 22. *If this bee it you will doe, you ſhould keep at home, and eat by your ſelves; and to come to the congregation, and doe this, is the deſpiſing and ſcorning the Church of God*, (where all that is brought is to furniſh a common table, *and withall a ſhaming thoſe poor men that* (could bring but little, and) *are out of countenance to have done ſo, when you* (rich *miſers* that are by them) *have ſuch plenty. What, doe you expect to be born with, and not reprehended for this? you are miſtaken, this is a fault in you*, (to which purpoſe I will tell you the manner of *Chriſts inſtitution* of the *Sacrament*, to which thoſe *Chriſtian Feaſts* were annext) *v.* 23. *The Lord delivered down this courſe to me, which I deliver to you*, viz. *That the Lord Ieſus in the night that he was to be delivered up to the Iews, took bread, and giving thanks over it, brake it, and ſaid, Take, and eat, This* (not *this bread*, for if that ſhould be the antecedent, the *Greek* word is of a gender, that in ſtrictneſſe will not bear it, both here and in the *Goſpels*, but either indefinitely *This*, or with reſpect to the immediate antecedent, *this taking and eating*) *is my body which ſhall be delivered* (or, as the *Syriack*, is *broken*) *for you, doe this* (or, as the *Syriack*, *doe thus*) *in commemoration of me.* (Where I conceive the literall notation of the words will bear this obſerva-

* τοῦτο.

tion, that as the word [*This*] in the latter words signifies not the *bread*, but the *whole action* or *administration*, [*doe this*] *i. e.* doe you all that I have done in your presence, *take* bread, *breake*, *blesse* it, *give* it to others, and so commemorate me; So the same word note [*This*] in the former speech [*this is my body*] may signifie the whole *action* too, *viz.* that the *breaking*, and *distributing*, *taking*, and *eating* this bread, is the *body of Christ*, in what sense you shall see anon) *v.* 25. *So likewise he took the cup*, having supt before, (and so he did it for some peculiar intent, not to satisfie *thirst*) *and gave it them to drink, saying, This cup is a new covenant made with you, and seated in my blood, and as oft as you thus drink together* in time of *holy assembly*, give it to others also, as I have done to you, and doe it in *commemoration* of me. V. 26. *For as oft as you shall eat this bread, and drink this cup*, (saith *S. Paul* by way of conclusion from the premises, for the *Syriack* setting it, suffers it not to be part of *Christs* speech) *you doe one to another annunciate or proclaim the death of our Lord, till he come again to judge us.* V. 27. *And therefore whosoever doth eat of this bread, or drink of this cup unworthily*, (either not performing the *condition* required in the *covenant*, of which that is the *seal*, or breaking the *institution* of it in any principall part, particularly in that of the *charity* and *liberality* here mentioned to those *Corinthians*) *he is so far from being benefited by that Sacrament*, or *that death of Christ*, *that he is rather to be looked on as a man that by this unworthy action had wounded the Lord, contributed further to the crucifying of him.* V. 28. *And therefore let a man examine, and shrift himself, and see that he come worthily to that Sacrament, both by laying off all his former heinous sins, and behaving himself in that action Christianly*, quite otherwise then those *Corinthians*, it seems, had done. V. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent sins to approach to so sacred an action, or behaving himself so *unchristianly* there) *by thus eating and drinking engageth himselfe to damnation, not considering the death of Christ which this was to commemorate, and the end thereof, that he should die unto sin, and give himselfe up to new life.* V. 30. *The not performing of which is oft punished even this life, by sickness, diseases, and even excision or death it self.* V. 31. *Which are punishments of God to bring them to a*

sense

ſenſe and reformation that nothing elſe will work on. V. 32. *And ſure, ſuch kinde of puniſhments are in God acts of chaſtiſement, and ſo of mercy, to mend, that he may not condemn*, to give us our puniſhment here, that it may not be behinde an arreare to be paid *hereafter.* V. 33. *Therefore for the fault which you were firſt told of, that of eating before others, even before they come, engroſſing to your ſelves, and deſpiſing others, I beſeech you let that be mended in theſe publike aſſemblies.* V. 34. *And for private meals, or eating by your ſelves, let it be at home, for to take them in the Church is a damning ſin; and for other directions, I will give you them when I come among you.*

S. *What doe you chiefly obſerve to me from this place for my farther inſtruction?*

C. The punctuall confirmation of almoſt every particular before collected from the *Goſpels*, which although it be no new thing becauſe it was there delivered, yet in effect teaches us ſomewhat, *viz.* this, that thoſe other *doctrines* that according to ſeverall mens phanſies are delivered concerning this *Sacrament*, having no ground in either of theſe texts, have not authority from *Chriſt*, nor yet from *Saint Paul*, (unleſſe the other place which is behinde will afford them) which what they are, I ſhall no farther tel you, then thus *negatively*, it being my purpoſe onely to teach you the *poſitive* truth to *direct* your life, not the contrary errors that may *ſatisfie* your *curioſity*, or provoke your diſpleaſure againſt any. There is alſo here a great weight laid on a worthy receiving of that *Sacrament*, and to that end, ſpeciall care muſt be taken that wee *examine* our ſelves, come not to that ſpiritual preſence or *viſion*, as it were of *God*, to the renewing of his *covenant* with us, with any *impurity* about us, and as a pawn and pledge of our leaving all other ſins, we muſt ſignifie and expreſſe our *charity and liberality*, and not be guilty of any of thoſe *earthly* ſins, of *pride* and *covetouſneſſe*, but condeſcend to a *common* partaking of ſome part of *Gods* mercies with our brethren.

S. *You told me there was another paſſage by the way*, ca. 12, 13. *looking this way, what is it?*

C. This onely, *that we have been all made to drink into one Spirit*; which by ſome of the *Greek Ancients* hath been thought to refer to the *cup* in this *ſacrament*, (though the truth is, it may ſig-

nifie no more then *being watered*, or *irrigation*, a consequent distinct from the *planting* in *baptisme* that went before, in that sense as it is said that *Paul planted, and Apollos waters*, 1 *Cor.* 3.6. where the same word is used;) And then the plain meaning of it seems by the context to bee no more then this, that as by *baptisme* wee are all entred, and incorporate into that one body, of which *Christ* is *head*, so by the other *Sacrament*, whatever our particular condition in the Church be, we are received into a *partsicipation* of that *one Spirit*, which furnishes every order and sort of men with *gifts* convenient for their *ministration*, and so this *Sacrament* is an obligation to *charity* and *humility* toward one another, neither *opposing*, nor *contemning* one another, as follows in that *chapter*.

S. *Will you now proceed to the fourth part of your proposed method, and see what is to be found to this purpose in that special place* 1 Cor. 10.16?

C. I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must marke that the practice of the *Israelites* first in *their sacrifices*, and then of the *heathens* in theirs, are there brought to convince the truth of what is there said of this *Christian Sacrament*, and therefore it will be usefull to observe first, what it is that is there said of the *Israelites*, then of the *Gentiles*, and then to apply or bring it home to this businesse.

S. *What then is it that is said of the Israelites?*

C. It is this observation concerning their *sacrificall feasts*, v. 18. that they that *eat* any part of them (as when the *Priest* offered up a *sacrifice*, some *parts* of the beasts were eaten together by the people) are conceived to have joined in the service performed by the *Priest*, or *Sacrificer*, and to have right together with him in all the *benefits* of the *sacrifice*; his eating is *called eating before the Lord*, and is by *God* counted as an acceptable service; and whatever flows from *God* in this case by way of *benefit*, or advantage, comes to him as really, as to the *Priest*, it being the *Priests* part to *sacrifice*, the *peoples* to *eat*; and so in those two things there is a mutuall reciprocall action betwixt *God* and them, they *serve God*, and *God blesses* them, and that is called *communicating* or being partakers of the *Altar*.

S. *What is it that is said of the heathens?*

C. I.

C 1. That they *sacrifice* to their false *gods*, when onely the true one ought to have that worship from them, *v.* 20. & 22. and as by the 22. it appears, that this is a breach of the second *Commandement*, for to that refer those two speeches [*doe we poovoke God to jealousie*, in reference to his title there of being a *jealous God*,] and [*are we stronger then he*] in reference to his title * *God*, which signifies *strong*, 2. That they which have this mutuall conjunction with those *false gods*, are supposed to receive *influxes* from them, and to disclaim expecting any thing from the *true* one, *v.* 20. & 21. where also the phrase [*the cup of the Lord*] is to be taken notice of, and parallel to that, [*the table of the Lord*] to note the *action* again, and not the *elements*, as (before I shewed you) the [*This*] signifieth. * אל

S. *What then is the result of both these instances together?*

C. That they that eat of the *sacrificall feast*, either of the true, or false gods, have a *mutuall conjunction* with them, a kinde of *confederatson*, perform services to, and receive *influences*, benefits, and advantages from them, doe so *really* from the *true God*, and are supposed to doe so from the *false*, (which is the reason why *Daniel* refused to *eat of the portion of the Kings meat*, Dan. 1. 8. because a *part* of it being cast upon the *altar* to the heathen gods, the rest thereby was *consecrated* to them, and so was *meat* offered to an *idoll*, which a *Jew* was not to taste of.)

S. *How then will you bring this home to our businesse in hand, to the* Sacrament?

C. You shall see, *v.* 16. for there the *Sacrament* is set downe, and the nature, and use of it. Thus: *The cup of blessing which wee blesse*, or (as the *Syriack*, *the cup of praise*, i.e. *the chalice of wine* which is in the name of the people offered up by the Bishop, or *Presbyter* to *God* with *lauds and thanksgivings*, i. e. that whole *Eucharisticall* action, and that expreſt to be the action of the *people* as well as the *Presbyter*, by their *drinking of it*) *is the communication of the blond of Christ*, a *service* of theirs to Christ, a *sacrifice* of thanksgiving, commemorative of that great mercy, and bounty of Christ in pouring out his *bloud* for them, and a making them (or a meanes by Christ ordained to make them) *partakers of the bloud of Christ*, not of the *guilt* of *shedding it*, but (if they come worthily thither) of the *benefits* that are purchased by it, *viz. the*

waſhing away of ſin in his bloud; So in like manner the * *breaking, and eating of the bread*, is a *communication of the body of Chriſt*, a *ſacrifice* commemorative of Chriſts offering up his body for us, and a making us partakers, or *communicating* to us the benefits of that bread of life, *ſtrengthning*, a giving us grace; and both theſe parts of each part of this *Sacrament* put together are (parallel to what was ſaid of the *Iſraelites* and *Gentiles*) a *mutuall confederation* betwixt us, and the *crucified Saviour*, on our parts an *acknowledging* him for our God, and worſhipping of him, and on his part the making over to us all the *benefits* of his *body* and *bloud*, (i. e. his *death*) *grace* and *pardon*, to *ſanctifie*, and to *juſtifie* us.

S. *You told me even now that you would ſhew me how the phraſe* [this is my body] *in the Goſpel*, (*interpreted by* [*this* taking and eating is my body]) *was to be underſtood, perhaps it may now be time for you to pay me that debt?*

C. It is a fit ſeaſon to doe ſo; for this very phraſe of S. *Pauls*, [*the bread which we break is the communion of the body of Chriſt*] is the *key* to open that difficulty, and indeed perfectly all one, of the very ſame importance with that. This *breaking, taking, eating of the bread*, this whole *action* is the reall *communication of the body of Chriſt to me*, and is therefore by ſome [a] *ancient* Writers called by a word which ſignifies the *participation*, (*communication* and *participation* being the ſame, onely one referreth to the *giver*, tother to the *receiver*) the very [b] *giving* Chriſts body to me, that as verily as I eat the bread in my mouth, ſo verily God in heaven *beſtows* on me, *communicates* to me *the body* of the crucified *Saviour*. And ſo all that I told you of the full ſenſe of that phraſe [*communication of Chriſts body*] is again to be repeated here to make up the ſenſe of thoſe words [*this is my body*] which being ſo lately enlarged on, I need not now to repeat to you.

S. *I ſhall ſpare you that pains, and reſt ſatisfied with what you have already afforded me, and now only remember you, that having gone thorow four parts of your intended method, the fift is now next to ſucceed, to ſee what will certainly ariſe from theſe four views; Pleaſe you to proceed to it?*

C. I have in effect done it already: yet on condition you will fetch that part, which I told you was more *circumſtantiall*, and extrinſecall, from that place where I laid down all on that head together,

* So the phraſe τὸν ἄρτον ὃν κλῶμεν, will be all one with λαβεῖν καὶ φαγεῖν τὸν ἄρτον, [*to take and eat the bread*] proportionably to the notion I gave of ποτήριον and of τοῦτο in the Goſpel, *This is my body*, i.e. *the taking and eating this bread* (not this bread it ſelf) and ſo it will be anſwerable to ποτήριον τῆς εὐλογίας, the *cup*, not the *wine*, to note the *wine* in the cup ready for drinking.

a *Damaſcen*, Μεταλήψις, δι' ἧς τῇ τοῦ Ἰησοῦ θεότητι καὶ μεταλαμβάνομεν.

b δέχεσθαι σῶμα Χριστοῦ. *Chryſoſt.*

gether, in the places of the *Gospels*, I will now give you a *compendium*, or brief of the main *substantiall* part of this *sacrament*. And that consists onely of two branches, one on *our* parts performed to God, the other on Gods part performed to us. That on our part, is * *commemorating* the goodnesse of God in all, but especially that his great bounty of giving his Sonne to die for us; and this *commemoration* hath two branches; One of praise and thanksgiving to him for this mercy, the other of [a] *annunciation* or *shewing forth*, not onely first to *men*, but secondly, and especially to God, this sacrifice of Christs in offering up his body upon the *Crosse* for us; That which respecteth or looks toward men, is a professing of our *faith* in the death of Christ, that which looks toward God, is our *pleading* before him that *sacrifice* of his own *Son*, and through that humbly, and with affiance requiring the benefits thereof, *grace* and *pardon* to be bestowed upon us. And then Gods part is the accepting of this our bounden duty, bestowing that *body and blood of Christ* upon us, not by sending it down *locally* for our *bodies* to feed on, but *really* for our *soules*, to bee *strengthned* and *refreshed* by it, as when the Sun is *communicated* to us, the whole *bulk* and body of the Sun is not removed out of its sphear, but the *rayes* and beams of it, and with them the *light* and *warmth* and influences are really and verily bestowed, or darted out upon us. And all this is the full importance of [*this is my body*] or [this is the *communication of his body.*] And so I have past thorow the *fourth* undertaking also.

* So the *bitter herbs* were זכר a memoriall of the bitter Ægyptian servitude, *Ex.* 1. 14. the use of the *red wine* was לזכר for *a memoriall* that *Pharaoh* washt himselfe in the bloud of the children of Israel. [a] So that Precept *Ex.* 13. 8. is given by *Moses* that in the *Passeover* they should *annuntiate*, or tell forth unto their children the mercy of their deliverance [והגדת] and thence they call the *Paschall* lesson הגדה κατ' ἐξοχὴν *annuntiation*; and from thence by a mistake of a passage in *Elias Levita*, did *Scaliger* conceive that the *night* after the 14. of the moneth *Nisan*, was called הגדה, which belongs onely to the *lesson* then used.

S. *There is then onely a fift behind, to apply all this by way of illustration and confirmation to what is said of this matter in the Catechisme.*

C. This will be easily done, you would be able to doe it to your self; yet I shall goe before you in this also.

S. *The first question then is*, [Why the Sacrament of the Lords Supper was ordained?] *and the answer*, For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby; *What is the meaning of that answer?*

C. Dissolve

C. Dissolve the words and you shall see most clearly. 1. *Christ died*; 2. This *death* of his was a *sacrifice* for us, an oblation once for all, offered to his *Father* for us weak sinfull men. 3. By this *sacrifice* we that are true Christians receive unspeakable *benefits*, as *strength* to *repair* our weakness, and enable us to doe what God in his Son will accept; and *reconciliation*, or *pardon* for us miserable sinners. And 4. the end of Christs instituting this Sacrament, was on purpose that we might at set times, *frequently* and constantly returning, (for that is the meaning of *continuall*, parallel to the use of * [*without ceasing*] applied to the *sacrifice* among the Jews, and the duty of *prayer* among Christians) remember and *commemorate* before God and man this *sacrifice of the death of Christ*.

* ἀδιαλείπτως.

S. *The next question*, [What is the outward part or sign of the Lords Supper] *and the answer* [bread and wine which the Lord hath commanded to be received] *are so plain, that I shall not crave your aid. I conceive 'tis this, that* bread *and* wine *is in this, as* water *was in the other* Sacrament (*the* element *or outward part, set to signifie somewhat else*) *this appointed by Christ to be* eaten *and* drunk, *as the water to be dipt in, or sprinkled with. And so likewise for the next question, and first part of the answer, that the* body and bloud of Christ *is the inward part, or thing signified by the other, the* body *broken on the Crosse signified by the* bread broken *and eaten, and the* bloud *poured out on the Crosse, signified by the* wine *poured out into the cup and drank by us. But then what is the full importance of that which follows in the latter part of that answer,* That the body and bloud of Christ are verily and indeed taken and received of the faithfull in the Lords Supper?

C. 'Tis this, that in that *Sacrament* God really bestows, & every faithfull prepared Christian as really and truly *receives* the *body & bloud of Christ*. As truly as the *Bishop*, or *Presbyter* gives me the Sacramental *bread and wine*, so truly doth God in heaven bestow upon me on earth the *body and bloud of Christ*, i. e. the crucified Saviour, not by *locall motion*, but by *reall communication*, not to our *teeth*, but to our *souls*, and consequently *exhibits*, makes over, reaches out unto us all the *benefits* thereof, all the advantages that flow to us from the death of *Christ*: The truth of which you had even now confirm'd by the words of the *Gospel* explicated by the plainer expression of S. *Paul*, that *the cup was the communication of the bloud of Christ*, &c.

S. *The*

S. *The next question is plain also* [What are the benefits whereof we are partakers thereby?] *be you pleased to explicate the answer to it.*

C. Dissolve it again, and you will doe it to your self. Thus: the first benefit is the *strengthning of our souls by the body of Christ, as our bodies are strengthned by bread. Bread* signifies all nourishment for the *body*, and is called, you know, *The staffe of life*, without wch the *body* is not able to sustain it self, but grows feeble, staggers, and fals into the very grave of death & rottennesse, if this *staffe* be not constantly continued to it. Thus is grace to the soul, wee can doe nothing that is in order to spirituall life (but *fall* into *sin*, *extreme* of sinne, the putrefaction of the soul, and so to eternall death) without it; and having forfeited that stock, that God had given us in *Paradise*, we have none of this kinde left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new stock, and staple of *grace*, and *strength*, for every one that shall in the name of Christ ask it importunately receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without *sinning* any more, (though not to possesse us irresistibly, and so keep us, that we *cannot* fall) yet to *enable* us to doe that which God in Christ will now graciously accept at our hands, *i. e.* to serve him *sincerely* in *holinesse*, and renewed *righteousnesse*, and to enable us again (if we be not wanting to our selves) to continue and persevere thus to *our lives end.*

S. *You have shewed me the first benefit, but I conceive there is another, what is that?*

C. It *is the refreshing of our souls by the bloud of Christ, as our bodies are refresht with wine.* Wine may be taken in a double propriety, one to refresh the *thirsty*, another to comfort the *sick*, as a little was allowed to *Timothy* for his * *frequent sicklinesse*. Hee that pants for thirst, hath his inward flame quenched, (and so is *refresht*) *by wine*; and he that hath any *indisposition* of body, hath that *eased* (and so is also *refresht*) *by wine*. And just thus is the *pardon* of sin to a thirsty wounded soul; the *conscience* of sin, is a *flame* or fire within, and a deep *wound* to the soul, and no *rest*, no *quiet* under it; and Gods free *pardon* and remission, his *speaking peace* to the unquiet, his saying [*thy sins are forgiven*] to the bur-

* πυκναὶ ἀσθένειαι, the word used for *diseases* as well as *weaknesses.*

thened and *sin-sick* soul, is the greatest onely *refreshment* to that *soul:* Let God say this word onely, and thy *servant shall be healed.* And this *pardon* was wrought by the *blood*, i. e. again by the *death* of Christ, by the *sacrifice*, and satisfaction of that innocent Saviour, by which suffering we are released, *by whose stripes healed.*

S. *But how is this strength, and this pardon purchased by Christs death?*

C. The *strength* thus, *Christ being in form of God, and equall with God, took upon him the form of a man*, all of him, but our *sins*, in this he suffered a shamefull death, whereupon saith the *Apostle, God did highly exalt him, rewarded* this great *humility* and *patience* of his, with this *dignity* and preferment, *that all power should be given to him both in heaven and earth*, that he might dispense to his *Disciples* all the riches of heaven, *i.e.* that sufficient *strength*, and *grace*, which will, being made use of, *raise* us up from death, spirituall and corporall, enable us to live like Saints here, and raise us to *life* again hereafter. This power was indeed enstated on him at his *resurrection*, but purchased by his *death.*

S. *How was the pardon of sin purchased?*

C. You have oft heard, by the *satisfaction* wrought by him in his *sufferings*, taking upon him to be our *surety*, and to *suffer* in our stead, that as many as are *renewed* by his *grace*, may be *released* by his *sufferings*; and from both these results, the *consummation of our hope*, everlasting *blisse* in another world; Gods *mercy* (when he is thus reconciled unto us in the *blood* of his *Son*) rewarding every poor mean Christian action of ours with *eternall* glory.

S. *There remains now no more behinde, but onely the concluding question, which supposing these* benefits *thus made over in the* Sacrament, *but imagining it impossible, that unworthy, unprepared, prophane receivers should be ever the better for it, asks* [What is required of them which come to the Lords Supper?] *What have you to adde to that answer, that is there given to that question?*

C. No more but this; That every man is infinitely concerned to have his soul always possest with every part of that *preparation.* That the careless *oscitancy*, and fatall *stupidity* of the world, in never so much as considering, whether they have any of them or no, is a most prodigious thing. That the time of *preparing* our selves for the *Sacrament* (which ought to be *frequent*, but how frequent

is

is not defined in the *Scripture*, but left to the judgement of the Church) is a very fit time for that *self-examination*. That till that be done, and all and each of those *graces* found sincere in our hearts, we ought not to come to that *holy Sacrament* (which yet will not excuse any for not coming, because he is not *prepared*, but rather aggravate the sin upon him, that rather then thus fit himself, hee will part with so great a *treasure*;) And lastly, that the particulars, of which we must thus examine, and which we must thus require of our selves are five: 1. *True repentance*, (containing *sense, sorrow, humiliation, contrition, confession* of all former sins.) 2. *A stedfast purpose to lead a new life*; a *resolution* to reform all, and that *resolution* such as will stand fast in the houre of *triall*, or temptation. 3. *A lively faith in Gods mercy through Christ*, a *faith*, and that a *vitall* one. 4. *A thankfull remembrance*, and commemoration *of his death*. 5. *Charity with all men*. Every one of which being in their severall due places particularly explained unto you, I shall suppose you sufficiently instructed, and onely desire to oblige you that all this be not laid up to fill your *brain*, but sunke down into an *honest heart*, that *knowing these things*, you may be capable of that blisse, that belongs to the doers of them.

O *Holy* Jesu, *that cameſt down from heaven, and wert pleaſed to pay that dear ranſome on the Croſſe for us, on purpoſe that thou might* redeem us from all iniquity, and purifie unto thy ſelfe a peculiar people, zealous of good works; *We beſeech thee to* write thy law in our hearts, *that moſt excellent divine law of thine, that we* may ſee it & do it, *that We may* know thee and the power of thy reſurrection; *and expreſſe it in* turning every one of us from his iniquities. *That we no longer flatter our ſelves with a formall external ſerving of thee, with being* hearers of thy word, *partakers of thy ſacraments, profeſſors of thy truth, knowers or teachers of thy will, but that we labour to joyn to theſe an uniform faithfull obedience to thy whole Goſpel, a ready chearfull ſubjection to thy Kingdome, that thou maieſt* rule and reign in our hearts by Faith; *and that* we being dead unto ſin and living unto righteouſneſſe, *may have* our fruit unto holineſſe, *may* grow in Grace, and in the practical knowledge of thee our Lord and Saviour Jeſus Chriſt; *and at laſt perſevering unto the laſt, attain to that endleſſe glorious end, the reward of our Faith, the fruit of our labours, the perfection of our Charity, and the* crown of our Hope, *an everlaſting bleſſed life of love, and holineſſe with thee, O Father of mercies, O God of all conſolations, O holy and ſanctifying Spirit, O bleſſed Trinity coeternall, To which one Infinite Majeſty, we moſt humbly aſcribe the honour, glory, power, praiſe, might, majeſty, and dominion, which through all ages of the world have been given to him which ſitteth on the Throne, to the holy Spirit, and to the Lamb for evermore.* Amen.

The end.

		pag.
Gen.	15. 6.	29
	22. 16.	7
Deut.	24. 13.	186
	26. 11.	189
1 King.	21. 25.	64
Psalm.	37. 25.	190
	63. 9.	286
	110. 1.	18
Prov.	11. 24.	190
Isai.	13. 10.	16
	53. 10.	23
Zach.	5. 4.	137
Mal.	2. 16.	130
Mat.	1. 17.	15
Mat.	1. 21. &c.	11
Mat.	5, 6, 7. chapters.	80, &c.
Mat.	11. 5.	82
	16. 28.	16
	18. 35.	76
	19. 4.	129
	24. 12.	73
	24 28. 34.	14
	26. 63, 64.	138
Mar.	12. 30.	50
Luke	1. 74.	7
	6. 30.	269
	6. 35.	193
	12. 15.	262
	19. 13.	8
	28. 19.	338
Joh.	16. 8.	294
	21. 22.	16
Acts	2. 38. 40, 41.	13
	45.	298
	46. 271,	343
Acts	3. 26.	21
	19. 31.	325
	20. 7.	343
Rom.	5. 4.	45
	7. ch.	63
	10. 8.	6
	12. 19.	142
	14.	235
1 Cor.	2. 9.	51
	3. 12.	196
	6. 7.	152
	7. 14.	329
	7. 12.	130
	20.	166
	10. 16.	348
	11. 24.	338
	12. 13.	347
	15. 25.	18. 292
	16. 2.	185, 186
	22.	74
2 Cor.	1. 19.	140
	20.	5
	13. 5.	39
Gal.	4. 10.	179
	5. 6.	41
	16.	65
	17.	ib.
	6. 1.	213
1 Thess.	5. 23.	288
2 Thess.	3. 6.	237
1 Tim.	2. 8.	122
	3. 1.	199
	5. 8. &c.	235
	6. 1. &c.	164

Heb. 2. 10. pag. 20
16. 13
8. 10, 11. 5
11. 1. 29
12. 8. 71
Jam. 3. 18. 97
5. 12. 139
1 *Pet.* 3. 15. 73
1 *Pet.* 4. 16. ib.
1 *John* 3. 3. 47
19. 61
4. 17. 36, 74
Saint James *and* Saint Paul reconciled about Justification. 31

ERRATA.

PAg. 44. *l.* 35. *r.* of our pr. *p.* 74. *l.* 9. *r.* 16. 22. *p.* 119. *l.* 34. *r.* timbrels. *p.* 182. in marg. *r.* Berthâ Reginâ. *p.* 267. *l.* 3. dele him. *p.* 318. in marg. *r.* על עבודה זרה. *p.* 325. in marg. *r.* ad pacanda.